TWIN RIVERS

These are the two rivers that quenched the hearts of thousands with their ‘ilm and ‘amal.

Also known as The Pious Pair

BY:

Moulana Mahboob Ahmad Bin Moulana Muhammad Qammaruzzamaan Saheb

Translated by Moulana Zakariyya Siddiq du Preez

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In this treatise I briefly discuss the biographies of my two spiritual guides and mentors and mention some of their sayings and advices.

1. My first shaykh and noble grandfather, Hazrat Muslihul-Ummat Moulana Shaah Wasiyyullaah Saheb (قدّس سرّه)

2. My second shaykh, ‘Aarif Billaah Hazrat Moulana Shaah Muhammad Ahmad Saheb Partaapgadhy (قدّس سرّه)

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A brief overview

by [Moulana] Fazl Mahmood Falaahi [Saheb]

Name:

Hazrat Moulana Shaah Wasiyyullaah Saheb (قدّس سرّہ).

Title:

Muslihul-Ummat.

Homeland:

Fatahpur Taal Narjaa, district of Mau.

Date of birth:

1312 AH, corresponding with 1895 CE.

Education:

Memorised the Quraan-e-Kareem in Fatahpur Taal Narjaa. Studied the initial years of Arabic and Persian in Kaanpur. Completed his tertiary education of Fiqh, Hadith and Tafseer etc. at Jamiah Islamiah Deoband. Completed his formal studies in 1336 AH.

Tasawwuf, Ihsaan and Sulook:

While studying in Deoband he had an islaahi relationship with Shaykhul-Hind, Hazrat Moulana Mahmoodul-Hasan Saheb Deobandi رَحِمَهُ ٱللَّهُ and would also attend his majaalis. Following the imprisonment of Hazrat Shaykhul-Hind رَحِمَهُ ٱللَّهُ on the island of Malta, he formed an islaahi relationship and became bay'at to Mujaddid-e-Millat, Hakeemul-Ummat, Hazrat Thaanwi رَحِمَهُ ٱللَّهُ. After he completed his formal studies he dedicated himself solely to the khaanqah of Moulana Thaanwi رَحِمَهُ ٱللَّهُ for islaah. Hakeemul-Ummat رَحِمَهُ ٱللَّهُ, upon seeing his potential and spiritual proficiency, and as a result of extreme reliance on him, gave him ijaazat and khilaafat.

Services to the Deen and Achievements:

He compiled all the sayings and the biography of his Shaykh and mentor, started a khaanqah in his hometown and also expanded the masjid, laid the foundation of Madrasah Wasiyyatul-'Uloom in Gor Khoor. He also started Madrasah Wasiyyatul-'Uloom and a khaanqah in Ilahabad. He started a magazine called "Ma'rifat-e-Haqq" and busied himself in the dissemination of Deeni 'uloom such as Fiqh, Hadith and Tafseer. He would also travel far and wide for purposes of islaah and tableegh.

Distinctions, characteristics & praiseworthy qualities:

He would constantly turn to Allah ﷻ, was always very conscious of the Aakhirah, had extreme firmness and conviction in du'aa and was very particular about it. He was particularly enthusiastic about reviving the Sunnah and was very concerned about promoting Deen. He

showed great interest in the recitation of the Quraan-e-Kareem. He was the student of the Muhaddith of Kashmir[1] رَحِمَهُ ٱللَّهُ, was blessed with the company of Hakeemul-Ummat Thaanwi رَحِمَهُ ٱللَّهُ and, instead of being buried in the warm embrace of the grave, he was laid to rest at sea.

پھول کیا ڈالوگے تربت پر میری
خاک بھی تم سے نہ ڈالی جائے گی

What flowers will you throw over my grave?
You won't even be able to throw sand!

Demise:

21 Sha'baan 1387 AH, corresponding with 24 November 1967.

ہزاروں سال نرگس اپنی بے نوری پہ روتی ہے
بڑی مشکل سے ہوتا ہے چمن میں دیدہ ور پیدا

The Narcissus cries
over its lack of beauty for thousands of years.
It is very difficult to find
someone in the garden who has seen it.

[1] Allaamah Anwar Shaah Kashmiri رَحِمَهُ ٱللَّهُ.

FOREWORD

All praise is due to Allah ﷻ for His kindness! The biography of my spiritual mentor, Hazrat Muslihul-Ummat Moulana Shaah Wasiyyullaah Saheb Ilahabadi (قدّس سرّہ) has been published in two volumes under the name "Tazkirah-e-Muslihul-Ummat," and has been widely accepted by the general masses and the learned alike. With this book in front of him, the apple of my eye, Molwi Mahboob Ahmad Nadwi has written an abridged biography of his beloved maternal grandfather which has been included as an addendum in the second volume of "Tazkirah-e-Muslihul-Ummat."

In the same way, this humble servant has written the biography and advices of his [second] spiritual guide and mentor, Shaykhul-Mashaaikh, Hazrat Moulana Muhammad Ahmad Saheb Partaabgadhy رَحِمَهُ ٱللَّٰهُ in the 6th volume of "Aqwaal-e-Salaf." Molwi Mahboob Ahmad (سلمہ اللہ) has also extracted an abridged biography of Hazrat Moulana Muhammad Ahmad Saheb رَحِمَهُ ٱللَّٰهُ from this which has been included in the 1st volume of "Roohul-Bayaan."

It has since become my heart's desire that the biographies of both these great saints رَحِمَهُمَا ٱللَّٰهُ should be published together under the title "Shaykhaan" (The Pious Pair) and distributed so that it may be a means of benefit for all those seeking a connection with Allah ﷻ. Therefore, I mentioned this desire to my beloved and sincere Moulana Fazl Mahmood, the compiler of the advices "Faiz-e-Abraar," in the khaanqah of Kantaria during Ramadhaan 1420 AH, and he readily expressed his interest and readiness to carry out this task. Not only did he start, but be completed it beautifully and, because of the linguistic resemblance [between these two great saints], he embellished

the front page with the name "'Aynaan Tajriyaan" (Twin Rivers). May Allah ﷻ grant him the best reward.

Thereafter, I thought it would be a good idea if the advices of these two pious elders رَحِمَهُمَاٱللَّهُ were published together with their biographies so that the readers may get an idea of their teachings and so that it would be easier for them to implement these teachings practically. Accordingly, Molwi Mahboob Ahmad (سلمه الله) selected and compiled some beneficial advices and sayings from the books of Hazrat Muslihul-Ummat رَحِمَهُٱللَّهُ, and Moulana Fazl Mahmood (سلمه الله) also gathered all the beneficial advices and sayings from "Roohul-Bayaan" and "Faizaan-e-Muhabbat" – all of which is in front of you now – Maa shaa Allah! Read it attentively and practise on it because the purpose of 'ilm is 'amal. We should always bear this in mind!

Maa shaa Allah, Molwi Mahboob Ahmad has done a sterling job of translating the Arabic book "Tazkiyatun-Nufoos" which has been published by Darul-Ma'aarif, Bombay and which has been well accepted by the 'ulamaa. May Allah ﷻ bless him with more taufeeq, 'ilm and 'amal.

I pray that Allah ﷻ will bless us all with the taufeeq to put the teachings of the mashaaikh into practise and that he grants my beloved Molwi Mahboob Ahmad (سلمه الله) and Moulana Fazl Mahmood (سلمه الله) a handsome reward because they have painstakingly gathered all the sayings and advices of both these mashaaikh رَحِمَهُمَاٱللَّهُ and have made it very easy for us to benefit from them. All gratitude and praise are due to Allah ﷻ and may Allah ﷻ grant them a wonderful reward.

[Moulana] Muhammad Qamaruzzamaan (25 Zul-Hijjah 1420)

Compilers Introduction

My respected father, Moulana Muhammad Qamaruzzamaan Saheb, has shed considerable light on the life and works of my noble grandfather, Hazrat Muslihul-Ummat, Moulana Shaah Wasiyyullaah Saheb رَحِمَهُ ٱللَّهُ in the first volume of "Tazkirah-e-Muslihul-Ummat" and so has Moulana I'jaaz Ahmad Saheb in "Hayaat-e-Muslihul-Ummat".

Now my respected father (دامت برکاتہم) presents the second volume of "Tazkirah-e-Muslihul-Ummat" to the readers. He has compiled and shed light on the relationships and correspondences of Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّهُ and other contemporary 'ulamaa in the form of "Maktoobaat and Irshaadaat" (Writings and Sayings) in a very interesting and attention-grabbing way. In this way, many valuable, islaahi and historic points have coincidently been mentioned in a humorous, easy-to-understand manner. The readers and all those who had reverence and respect for Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّهُ will certainly derive great benefit from it both outwardly and spiritually – in shaa Allah.

To the same end, due to my respected father's instruction, a person as incapable as myself has been afforded the honour of writing a very concise and abridged introduction to my noble grandfather رَحِمَهُ ٱللَّهُ. If this sinful person makes any mistakes anywhere I hope that the readers will point them out.

I deliberately did not write anything regarding the sublime character, spiritual perfection and distinctions of my noble grandfather because I do not believe that I will ever be able to do justice to it. If the reader wants to find out more about this, he should read the first volume of my respected father's book

"Tazkirah-e-Muslihul-Ummat." In shaa Allah, he will get significant insight regarding this. This is because it was only befitting that my respected father should write regarding him due to the extended period of time which he had spent in his company and service. He was party to the public and private gatherings, has read many books of Tafseer, Hadith, Fiqh and Tasawwuf and therefore has a strong affinity for the 'uloom and understanding of my grandfather رَحِمَهُ ٱللَّهُ. Furthermore, whatever he writes would be in conformity with the taste, inclination and intuition of my grandfather رَحِمَهُ ٱللَّهُ. In fact, whatever he may write would either be an eye-witness account or advices he had heard himself. So much so that in his introduction to the 1st volume of "Tazkirah-e-Muslihul-Ummat," the great muhaddith, Moulana Habeebur-Rahman 'Azmi رَحِمَهُ ٱللَّهُ wrote:

"The respected Moulana Muhammad Qamaruzzamaan (سلّمه الله), by writing the biography of Hazrat [Moulana Shaah Wasiyyullaah Saheb رَحِمَهُ ٱللَّهُ] has fulfilled the responsibility which had been placed on my shoulders and the shoulders of Ali Mia[2] رَحِمَهُ ٱللَّهُ and Moulana Manzoor Nomaani رَحِمَهُ ٱللَّهُ – May Allah ﷻ grant him an excellent reward on our behalf. It was better that the respected Moulana should write his biography anyway, since he had been nurtured by Hazrat Muslihul-Ummat day and night, had always been in his company, had studied under him and had become bay'at to him for the purpose of his spiritual reformation. He had also physically and spiritually benefitted from Hazrat's Fuyooz for many years. In writing this biography, he is not simply a narrator … he is an eye-witness. What he writes is not a fable … it is what he had seen himself."[3]

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[2] Moulana Abul-Hasan Ali Nadwi رَحِمَهُ ٱللَّهُ

[3] Tazkirah-e-Muslihul-Ummat.

Maa shaa Allah, Hazrat Moulana ‘Azmi رَحِمَهُ ٱللَّهُ really wrote a very comprehensive and beautiful passage that deserves to be written in gold. Now let us take a look at the brief biography of Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّهُ.

[Moulana] Mahboob Ahmad Nadwi (دامت برکاتہم)

A brief biography of Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّهُ

Date of birth

Hazrat رَحِمَهُ ٱللَّٰهُ was most probably born in 1312 AH, corresponding with 1895 CE, in Fatahpur Taal Narjaa, in the Mau district of UP, India. Hazrat's respected father's name was Haafiz Muhammad Ya'qoob Khan رَحِمَهُ ٱللَّٰهُ and he was considered to be one of the village's noble and influential people. Hazrat's respected mother رَحِمَهَا ٱللَّٰهُ was not only a very devout and religious person, her piety and good character were proverbial.

The result of this was that a lot of care was taken with regard to his taqwa and purity from childhood. He was punctual in his performance of Tahajjud, accustomed to zikr and fikr, and he would derive great pleasure from it. To such an extent, that throughout the village there was a big buzz about him being "a born saint."

بالائے سرش ز ہوشمندی   می تافت ستارۂ بلندی

Because of his intelligence and acumen the star of greatness can be seen above him.

Initial Education

Hazrat رَحِمَهُ ٱللَّٰهُ studied in the village Maktab under Haafiz Wali Muhammad Saheb رَحِمَهُ ٱللَّٰهُ (who was a true embodiment of his name in every sense of the word) and was blessed with completing the memorization of the Quraan within a very short space of time. Seeing his potential and his sterling qualities, his honourable teacher observed and discerned that this young boy was destined to become a bright, shining moon in the sky of 'ilm and Deen and that many people would be illuminated by

him and benefit from him. With this feeling at heart, and driven by this motive, he could not control himself and once said to his gifted student: "My boy! You must go and study Arabic."[4]

The journey from Kaanpur to Deoband

In order to fulfil this burning desire, he went to Kaanpur in the company of Hazrat Moulana 'Uthmaan Saheb رَحِمَهُ ٱللَّهُ and completed the initial years of Arabic and Persian at a madrasah there. In 1328 AH, in order to further his studies, he went to the most famous centre of Islamic learning in India – Jamiah Islamiah Darul-'Uloom Deoband – where he completed his formal studies in 1336. He studied Bukhari Shareef under Hazrat Moulana Anwar Shaah Kashmiri رَحِمَهُ ٱللَّهُ. Apart from him, he had many other teachers, all of whom were not only people of great 'ilm and virtue, but were also embodiments of sincerity, taqwa, and love and devotion to Allah ﷻ. A few of his teachers were:

1. Hazrat Moulana Sayyid Asghar Husayn Saheb رَحِمَهُ ٱللَّهُ
2. Hazrat Moulana Shabir Ahmad 'Uthmaani رَحِمَهُ ٱللَّهُ
3. Hazrat 'Allaamah Muhammad Ebrahim Saheb Balyaawi رَحِمَهُ ٱللَّهُ
4. Moulana Sayyid Murtadhaa Hasan Saheb Chaandpuri رَحِمَهُ ٱللَّهُ
5. Moulana Abdus-Samee' Saheb Deobandi رَحِمَهُ ٱللَّهُ
6. Moulana 'Azeezur-Rahman Saheb Deobandi رَحِمَهُ ٱللَّهُ, and others.

During his student days he was extremely precautious. He would accept open invitations to meals, behaved with the

[4] In other words: "You must take up formal studies at a madrasah."

utmost respect and reverence towards his teachers, and avoided the company of the other students in general.

The initial phase of sulook and his stay at Thanah Bhowan

From the very onset, the good thoughts and blessed concern to reform himself spiritually and purify his heart burned within Hazrat's رَحِمَهُ ٱللَّهُ righteous and pious heart. He was filled with spiritual highs, desire and enthusiasm. In order to satisfy this burning inclination of his, he developed an islaahi relationship with Shaykhul-Hind, Moulana Mahmoodul-Hasan Saheb Deobandi رَحِمَهُ ٱللَّهُ while he was still a student. He would participate in his gatherings and would draw considerable spiritual benefit and Fuyooz from him.

Following Shaykhul-Hind's رَحِمَهُ ٱللَّهُ imprisonment on the island of Malta, Hazrat رَحِمَهُ ٱللَّهُ developed an islaahi relationship and later became bay'at to Hazrat Hakeemul-Ummat, Moulana Ashraf Ali Thaanwi رَحِمَهُ ٱللَّهُ (having been affected by his teachings and method of islaah and tarbiyat). He started visiting Thanah Bhowan regularly. In fact, after qualifying, he declared himself a religious endowment – made himself waqf – for plucking the fruits of the proverbial garden of Moulana Thaanwi رَحِمَهُ ٱللَّهُ [he completely dedicated himself to the khaanqah of Moulana Thaanwi for his spiritual development and islaah]. Since this blessed seeker already had the flame of true sincerity and spiritual potential burning within him, he acquired a guide who was well acquainted with the highways and byways of the path and who knew all the secrets thereof. For this reason, he progressed on the path of sulook very swiftly and his Shaykh, due to extreme faith in him, gave him ijaazat and khilaafat.

﴿ذلك فضل الله يؤتيه من يشاء﴾

"That is the favour of Allah ﷻ
which He bestows upon whoever He wills"

Whilst at the khaanqah, Hazrat رَحِمَهُ ٱللَّٰهُ also taught, and would occasionally lead the congregational prayers. He also compiled the sayings and advices and did translations [amongst other things] with great proficiency. Together with this, he completed his ma'moolaat punctually and enthusiastically. If he had any spare time, he would go into the jungle for hours on end and remain engaged the zikr of Allah ﷻ, because one who seeks Allah ﷻ can never rest.

Tasawwuf is, in actual fact, 'restlessness.' If there are no waves of restlessness in the ocean of one's life, it will remain absolutely devoid of any ma'rifat, spiritual life, activity and excitement. Hazrat would every so often refer to his spiritual condition with the following poem:

باغ میں لگتا نہیں صحرا سے گھبراتا ہے دل
اب کہاں لے جا کے بیٹھیں ایسے دیوانے کو ہم

He doesn't feel like being in a garden,
and he is frightened of the wilderness.
Where, then, do we take this insane person?

His stay in Fatahpur Taal Narjaa

Having derived the Fuyooz and quenched his thirst for Yaqeen and the recognition of Allah ﷻ from the proverbial well of the water of life, in accordance with the instruction of his guide and Shaykh, he took up permanent residence in his hometown.

After the demise of Hazrat Moulana Sayyid Muhammad Ameen Saheb Naseeraabaadi رَحِمَهُ ٱللَّهُ that area and community was actually in dire need of a practising 'aalim – a pious man who was connected to Allah ﷻ and who could put life and vibrancy back into its dry branches with his perfect sincerity and resolute courage so that the farm of Deen and Sunnah could once again flourish.

Therefore, Allah ﷻ selected my noble grandfather for this task. Apart from the fact that Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّهُ had a true concern and desire for the islaah of the entire ummah, the residents of that area had been waiting to benefit from him with bated breath. The result was that, due to all his islaahi efforts and continuous effective advices and admonishments, there was a remarkable change in the lives of the people. There was a decrease in the fervour and zeal of those who had been steeped in wrong customs and practices and they started to develop an inclination to the Islamic ethos.

The influence of Hazrat's رَحِمَهُ ٱللَّهُ teaching and nurturing grew more and more and the din of the people talking about his splendid method of tarbiyat grew louder and louder because of which seekers and enthusiasts would come from far and wide to learn his teachings and return with new purpose and vision.

The old and the new khaanqah

In this way, when the number of visitors and seekers increased, a need was felt to construct a separate building in order to host them. To this end, four makeshift rooms were added to the western side of the masjid in 1946 CE. In a very short space of time this also started to become congested, and as a result of excessive exertion and sacrifice, a double story permanent structure was erected. Then, through the blessings and Noor of the zikr, fikr, tasbeeh and tilaawat of all the saalikeen and taalibeen, people started visiting the khaanqah and it came to life.

There was such an amazing spiritual vibe and electric atmosphere that any newcomer and seeker of truth was immediately affected. It was as though they all said:

کرشمہ دامن دل می کشد کہ جااین جاست

His uniqueness is tugging at the heart saying

"This is the place to be!"

The extension of the masjid

When the existing masjid became too small to accommodate all the worshipers a need arose to extend it. To this end, the blessed Muslihul-Ummat رَحِمَهُ ٱللَّٰهُ himself had the old masjid demolished and had the foundations of a delightful, large new masjid laid that is famous for its beauty and simplicity until this very day. Thereafter, he laid the foundation of a very large madrasah and

made all the arrangement and plans for its construction. However …

اے بسا آرزو کہ خاک شدہ

Oh how sad that many hopes have turned to dust.

Leaving his hometown and going to Gorakhpur and Ilahabad

An election took place in the village and this led to a lot of strife and dissent. This caused Hazrat رَحِمَهُ ٱللَّهُ a lot of heartache. Eventually it affected him so much that he relocated to Ghorakpur where he resided in the home of Molwi Nisaarullaah Saheb and Molwi Amjadullaah Saheb. He also brought his family over to live with him.

Soon enough the seekers of truth started flocking to him and majaalis started taking place. Those present benefitted from the sweet fragrance of Hazrat's رَحِمَهُ ٱللَّهُ 'ilm, wisdom, ma'rifat and love for Allah ﷻ. Day by day the residents of the village grew more and more devoted to Hazrat رَحِمَهُ ٱللَّهُ, their love for him only grew stronger and the Deeni and islaahi efforts flourished and blossomed.

Due to some unpleasant circumstances, Hazrat رَحِمَهُ ٱللَّهُ had to leave this home after which he took up residence in the home of Hakeem Wasiyy Ahmad Khan Saheb in the same neighbourhood. As always, he busied himself in the promotion of Deen, the islaah of the people and their reformation. He laid the foundation of Madrasah Wasiyyatul-'Uloom, the Fuyooz of which are still flowing until this very day.

Here Hazrat started to suffer from an acute stomach illness and started experiencing severe cramps that would not cease. He was advised to go to another village for treatment which is what made him decide to go to Ilahabad for treatment. Accordingly, he went to the neighbourhood of Husn Manzil in Ilahabad and, after only a few days, brought his family over to join him. They moved into the homes of Haji Shafee'ullaah Saheb and Haji 'Abdul-Waheed Saheb.

Here, too, he started raining down Fuyooz and barakaat and majaalis of 'ilm and islaah were established from which the people took great Deeni benefit. Taalibeen would listen to Hazrat's رَحِمَهُ ٱللَّهُ islaahi discourses with great enthusiasm and developed a great eagerness to implement his teachings. However, space was limited, water was scarce and it was extremely hot and these factors caused everyone great difficulty.

23 Bakhshi Bazar

As a result of the abovementioned conditions, Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّهُ thought that it would be ideal and wonderful to have a big building [for the purpose of his majaalis]. Hence, he expressed this desire to Doctor Salaahuddin Saheb Siddiqi who showed him the house of Wakeel Abul-Hasan Saheb. Hazrat رَحِمَهُ ٱللَّهُ liked it very much and purchased it on the names of his four daughters – Safiyyah, 'Aqeelah, Nabeelah and Shakeelah. The registration was completed on 9 July 1958 CE after which he relocated there along with all his dependants and subordinates.

Here Hazrat رَحِمَهُ ٱللَّهُ had a perfect opportunity for the work of Deen and islaah to develop, grow, flourish and bear fruit. Since

it in was the capital city of Ilahabad, a larger amount of people were exposed to the khaanqah. All kinds of people came, young and old, rich and poor, ‘ulamaa and laymen, as a result of which a lot of progress was made.

The masjid and the madrasah

Once he settled here, Hazrat رَحِمَهُ ٱللَّهُ completed the construction of the Dhaal masjid which had remained incomplete for a long time. He also laid the foundation of madrassah Wasiyyatul-‘Uloom and gave Doctor Salaahuddin Siddiqi Saheb permission to publish the magazine “Ma’rifat-e-Haqq” which led to even more progress in Hazrat’s رَحِمَهُ ٱللَّهُ efforts.

Lecturing and teaching

Hazrat رَحِمَهُ ٱللَّهُ had an ‘ilmi, academic flair which is why, together with guiding and instructing the saalikeen, he also dedicated himself to lecturing and teaching. He personally taught the subjects, from the preliminary and primary books to the final year texts. He taught the class of Moulana Muhammad Haneef Saheb Bukhari etc. and also taught my respected father and Qaari Muhammad Mubeen Saheb Bukhari, Tirmizi.

Through the grace of Allah ﷻ, my noble grandfather explicitly and expressly gave my respected father permission to transmit Ahadith which is why my respected father taught Bukhari Shareef for an entire year after the demise of my grandfather رَحِمَهُ ٱللَّهُ.

﴿ذلك فضل الله يؤتيه من يشاء﴾

“That is the favour of Allah ﷻ
which He bestows upon whoever He wills”

A short trip to Fatahpur

When things had settled down (after the political strife), the residents of Fatahpur invited Hazrat رَحِمَهُ ٱللَّٰهُ to pay them a visit. Hazrat رَحِمَهُ ٱللَّٰهُ accepted their invitation and set off on 19 Shawwaal 1380 AH. The local people were delighted. Muslim and Non-Muslim alike, both relatives and non-relatives – all were overjoyed and felt as though it was 'Eid. Everyone honoured and showed great reverence to Hazrat رَحِمَهُ ٱللَّٰهُ. With Hazrat's permission, Haafiz Munshi Muhammad 'Abbaas Saheb and his son, Shamsul-Hudaa, fed all the guests for two entire weeks – May Allah ﷻ reward them abundantly. Maa shaa Allah, this time a lot of good work took place in the village.

Thereafter, Hazrat رَحِمَهُ ٱللَّٰهُ spent a month in another village and, in Muharram 1381 AH, he returned home to Ilahabad where he started working and making sincere effort again. For many years Hazrat رَحِمَهُ ٱللَّٰهُ would regularly travel from Ilahabad to Maunaath Bhanjan [also called Mau in short] to deliver lectures in the Karah masjid. 'Ulamaa and laymen from all the neighbouring villages would participate [in these gatherings].

A trip to Aligar

Due to the sincere invitation and true talab of the respected and noble Hakeem Ifhaamullaah Saheb, Hazrat رَحِمَهُ ٱللَّٰهُ travelled to Aligar with a very large entourage on 18 Shawwaal 1384 AH. He was hosted by Hazrat Hakeem Saheb for seven days. Hakeem Saheb really did justice to hosting Hazrat رَحِمَهُ ٱللَّٰهُ which pleased Hazrat رَحِمَهُ ٱللَّٰهُ greatly and [in appreciation] he made a lot of du'aa for him.

During his stay there, many majaalis took place and many extremely beneficial topics were discussed – all of which were published in the magazine "Ma'rifat-e-Haqq" under the title "Safar-e-Aligar" (The trip to Aligar).

During this visit, many prominent people, governors and those who had studied at university were highly impressed with Hazrat رَحِمَهُ ٱللَّهُ himself, as well as with his academic and islaahi discourses. They took from Hazrat's رَحِمَهُ ٱللَّهُ Fuyooz and many formed an islaahi relationship with Hazrat رَحِمَهُ ٱللَّهُ and would visit him regularly.

A trip to Bombay

On 8 October 1963 CE, Hazrat رَحِمَهُ ٱللَّهُ departed on his first trip to Bombay from Aligar. Thereafter Hazrat رَحِمَهُ ٱللَّهُ visited Bombay numerous times. The people of Aligar were also greatly impressed with Hazrat رَحِمَهُ ٱللَّهُ.

Hazrat's رَحِمَهُ ٱللَّهُ trips to Bombay were nothing less than rains of mercy falling upon them. A lot of Hazrat's رَحِمَهُ ٱللَّهُ faiz reached Bombay. Although the people there lived extremely busy, machine-like lives, many would be present at the majaalis which were held in Karlaa and they took great benefit from Hazrat رَحِمَهُ ٱللَّهُ.

Apart from the abovementioned trips, Hazrat رَحِمَهُ ٱللَّهُ also travelled to Jaunpur, Kopaaganj, Lucknow and others for islaahi and tableeghi purposes, and [these trips] positively influenced and affected many people. Hazrat رَحِمَهُ ٱللَّهُ had the burning desire in his heart that Deen should spread to the 4 corners of the world. Hazrat رَحِمَهُ ٱللَّهُ used to say: "How am I supposed to travel

everywhere by myself? You must all learn the effort and work from me so that you can go and make the effort of Deen and promote the Sunnah in the entire world.” Towards the end of his life he became restless in his concern for the effort of Deen to take place.

A voyage for Hajj … or to the Aakhirah?

Although Hazrat رَحِمَهُ ٱللَّهُ had already completed his compulsory Hajj in 1936, circumstances led to a need for him to take his daughters, their spouses and children to visit the House of Allah ﷻ in 1967. My father received a message instructing him to come to Bombay and to bring Maqbool (سلّمه الله) [and the rest of the family] along with him. Subsequently, my respected father took us all along to Bombay.

We were saddened by the fact that we could not travel with our noble grandfather رَحِمَهُ ٱللَّهُ, but he had instructed my respected father to remain in Ilahabad because of his duties and responsibilities in the madrasah and khaanqah and we were instructed to remain there as well. However, he told us that, one day, he will also send us off to do the work of Deen somewhere else. But alas …

اے بسا آرزو کہ خاک شدہ

Oh how sad that many hopes have turned to dust.

Nevertheless, on this trip we spent two weeks in the blessed company of our grandfather رَحِمَهُ ٱللَّهُ. He was very happy that we were with him but he had some concerns as well, and he would repeatedly tell my respected father about these. He also told him many important and special things in private.

Hazrat رَحِمَهُ ٱللَّٰهُ left on 19 Sha'baan 1387 AH, corresponding with 22 November 1967 CE. We also went to the harbour and into Hazrat's رَحِمَهُ ٱللَّٰهُ compartment on the ship and we noticed that he was deeply saddened by our separation. Regarding us, he told my father: "Look after the children."

Finally we disembarked the boat, dejected and sad, and went to stand on the shore. Suddenly my grandfather appeared [on the deck], sat on a chair and lifted his hands in du'aa. Everyone was greatly affected and, emotionally, they all said "Aameen! Aameen!" I hope that that du'aa of my grandfather will be accepted in the court of Allah ﷻ, the Lord of all honour.

Thereafter the ship set off. We watched it for a long time – but for how long could we stand there? Eventually the ship disappeared in the horizon and we returned to our place in Karlaa with heavy hearts.

On 24 November we left for Ilahabad on the Bombay Mel[5] and we reached Ilahabad the next day at 9 pm. At the station we noticed that a lot of people had gathered and all of them were looking very grieved.

None of us understood why until we reached home and found out that, instead of visiting the Master's house, our respected and noble grandfather رَحِمَهُ ٱللَّٰهُ had set off on his journey to visit the Master of the house Himself and that he had left this worldly abode forever.

Moulana Muhammad Ahmad Saheb رَحِمَهُ ٱللَّٰهُ described this reality very beautifully in the following words:

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[5] The name of a train.

جوشِ جنوں میں توڑ دیا خود میں نے کمند
دو چار ہاتھ جب لبِ بام رہ گیا
قسمت کی خوبی کہتے ہیں اس کو عزیزِ من
رحمت کے پر سے اڑ کے سرِ بام آگیا

In the height of my madness, I broke the ladder myself,
while there was only a short distance to the rooftop left for me.
My friends say that it is my good fortune –
I flew to the rooftop on the wings of mercy.

As is mentioned in the Hadith, Hazrat رَحِمَهُ ٱللَّٰهُ will keep receiving the reward of performing Hajj every year until the Day of Qiyaamah …

﴿ذلك فضل الله يؤتيه من يشاء﴾

"That is the favour of Allah ﷻ
which He bestows upon whoever He wills."

Nevertheless, upon hearing this, the ground under our feet disappeared and we realised that we were now helpless and without support. My respected, noble brother, Sa'eed Ahmad's condition was the worst – he could not control himself. It took him a few days to calm down, but the truth is, it was such a calamity that dying of grief would not have been too much. Thankfully though, Allah ﷻ – through His grace – allowed the rest of us to remain composed.

An extract of Moulana Abul-Hasan Ali Nadwi's رَحِمَهُ ٱللَّٰهُ detailed account of this incident, as mentioned in his work "Puraane Chiraagh" (The Timeworn Lantern), follows below:

“He left on Wednesday, 22 November 1967. The passengers had barely disembarked when – two day into the voyage, on 24 November – Hazrat رَحِمَهُ ٱللَّٰهُ fell unconscious after the Maghrib salaah. After only a few hours, at 11 pm of the same night, instead of visiting the Master’s house, Hazrat رَحِمَهُ ٱللَّٰهُ went to meet the Master Himself.

‘Verily, to your Rabb is (your) return.’

The news reached Hijaaz via the wireless network, and Hazrat’s رَحِمَهُ ٱللَّٰهُ ardent followers, together with Mad’hat Kaamil Saheb, who was the Saudi appointed ambassador of India, all filed a request to the Saudi government for permission to bury Hazrat رَحِمَهُ ٱللَّٰهُ in Jannatul-Ma’allaa.[6] They even received permission to bring the blessed body to the Holy Lands in an absolutely exceptional, official manner. A place was prepared for Hazrat رَحِمَهُ ٱللَّٰهُ in the very grave of Shaykhul-Mashaaikh, Hazrat Haji Imdaadullaah Saheb Muhaajir Makki رَحِمَهُ ٱللَّٰهُ in Jannatul-Ma’allaa, and preparations were underway for his Ghusl to be performed at Madrasah Saulatiyyah.

But, even at this juncture, Allah ﷻ had a special plan for Hazrat رَحِمَهُ ٱللَّٰهُ. Due to a misunderstanding that permission had not been granted to bury Hazrat رَحِمَهُ ٱللَّٰهُ in Jannatul-Ma’allaa, his Ghusl, shrouding and janaazah rites were performed immediately, and his blessed body was lowered into the ocean in accordance with the rules of fiqh pertaining to death at sea. I heard that, before

[6] The graveyard of Makkah Mukarramah.

leaving Bombay, Hazrat رَحِمَهُ ٱللَّهُ was repeating the following poem over and over again:

پھول کیا ڈالوگے تربت پر میری خاک بھی تم سے نہ ڈالی جائے گی

What flowers will you throw over my grave?
You won't even be able to throw sand!

From this incident we clearly see how insignificant our plans are and how dominating and powerful taqdeer is. This is, however, not the place to this.

﴿واللہ غالب علی امرہ و لکنّ اکثر الناس لا یعلمون﴾

"And Allah ﷻ overpowers all odds to achieve His plan, but most people know not."

In this manner, the name of this exemplary, kaamil individual was added to the list of all those blessed individuals, like Hazrat Moulana Mufti 'Inaayat Ahmad Saheb Kaakorwi رَحِمَهُ ٱللَّهُ, the author of "'Ilmus-Seeghah" and "Taareekh-e-Habeeb-e-Ilaah," as well as Qaadhi Muhammad Sulaymaan Saheb Mansoorpuri رَحِمَهُ ٱللَّهُ, the author of "Rahmatul-lil-'Aalameen" and many other pious and accepted servants of Allah ﷻ, who were made over to the vast bosom of the ocean instead of the warm embrace of the earth. So, the ocean cannot complain that it was deprived of the treasure that was once allotted to the earth."[7]

[7] Puraane Chiraagh, Vol.1.

واشيخاه![8]

الا يا عين فانسكبى لشيخ كان اتقانا

وصيّ الله ذو الكرم لفارقنا فاشجانا

فلمّا صار منطلقالحجّ البيت فرحانا

رجونا الله يُرجعه الى هند للقيانا

فآثره و قرّبه لرفع القدر قربانا

و ابلغه الى الفردوس اكراما و احسانا

و كان من الهداة لنا فارشدنا و زكّانا

و بشّرنا و اوعدنا فاضحكنا و ابكانا

وقانا عن معاصينا و زيّننا بما زانا

فطار اليه طلّاب زرافات و وحدانا

فزكّاهم و حرّضهم على الخيرات عجلانا

جزاه الله احسنه و يرضى عنه رضوانا

فاحمد ظلّ يسأله له كرما و غفرانا

[8] Written by Prof. Muhammad Ahmad Siddiqi رَحِمَهُ ٱللَّهُ and Urdu translation done by Br. Siraajul-Aafaaq Saheb.

Oh my Shaykh!

Oh my eyes flow even more
for a Shaykh that was more pious than all of us.
Wasiyyullaah, the noble and kind,
who bade farewell and saddened us.
When he left for Hajj to the Baitullaah,
happily and full of glee,
I hoped that Allah ﷻ would return him to India
to come and meet with me.
But Allah ﷻ preferred to keep him,
give him a lofty rank and elevate him,
And in His kindness and generosity
to Jannatul-Firdous raised him.
He was our guide,
showed us what was right and reformed us,
He gave us glad tidings and warned us too,
made us happy and saddened us.
He saved us from the sins in our lives
and adorned us with his own adornments,
And in droves upon droves, alone and in groups,
came to him all the students.
He then reformed them and encouraged them
to do good deeds hastily,
May Allah ﷻ reward him for this
and be pleased with him greatly.
Ahmad constantly asks Allah ﷻ
to be kind to him and forgive him.
[And may He grant us the same acceptance
and join us in Jannah with him.][9]

[9] Translator (عفى عنه).

Poetic rendition of the date Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّهُ passed away

یا خدا انجام کن ایمن بخیر　　صدقۂ شیخے کہ آں رحلت نمود
سالِ تاریخِ وفاتش ہاتفے　　گفت "مشہورِ زماں[10]" رحلت نمود
حیف در بزم جہاں دور خیار آخر شد　　طلعتِ طالع تسکین و قرار آخر شد
گفتم ایں مصرع مشہور بتاریخِ وفات　　روئے سیر ندیدیم[11] بہار آخر شد

Oh Allah let my death be a very good one on imaan,
Through the blessings of this shaykh who has passed on.
An unseen voice announced the date of his demise
That the "most famous man of his time" has passed on.
Sadly the days of good people are coming to an end
And the peace of the heart's waning is also starting.
I said the following stanza about the date of his demise
"I didn't even see the start of the season", it ended in spring.

Now take a look at a few of Hazrat Muslihul-Ummat's رَحِمَهُ ٱللَّهُ islaahi advices which Doctor Ali Malpa Saheb Bhatkali (مدّ ظلّه) had written down in Bombay during Hazrat's رَحِمَهُ ٱللَّهُ stay there on 2 Safar 1385 AH, corresponding with 3 June 1965 CE. These have been mentioned in the ensuing pages with some minor adjustments.

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[10] These letters add up to 1387 – the date of Hazrat's رَحِمَهُ ٱللَّهُ demise on the Hijri calendar.

[11] These letters add up to 1967 – the date of Hazrat's رَحِمَهُ ٱللَّهُ demise on the Gregorian calendar.

The Sayings of Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّٰهُ

(as documented by Doctor Ali Malpa Saheb (زید مجده))

1. Hazrat رَحِمَهُ ٱللَّٰهُ said: "For a long time now I have been saying that no Shaykh is independent. On the contrary, he is a subordinate and a follower of Rasoolullaah ﷺ. This very concept has been mentioned in "Sharh-e-'Aqaaid" which is a book of pure 'aqaaid. The meaning of independence, as mentioned in the section which discusses prohibitions, has been classified as 'disobedience.'

   The text of the Quraan states:

   ﴿قل ان کنتم تحبّون الله فاتّبعونی...﴾

   "Say: 'If you truly love Allah ﷻ then follow me…'"

   Therefore, if any person considers himself to be independent – in other words, he doesn't need to follow the commands and prohibitions of Rasoolullaah ﷺ and he thinks that he himself must be obeyed and followed, he will become a kaafir. If, however, he does not believe himself to be independent and even claims that he is the follower of Rasoolullaah ﷺ and that he is not independent, yet he acts as though he is independent of him in the sense that he does whatever he feels like, doesn't practise on the Shari'ah and Sunnah of Rasoolullaah ﷺ, but in fact, he acts contrary to it, then in that case, we might not call him a kaafir, but there is no doubt that he is a transgressor and a faasiq.

Therefore, someone can only be a murshid-e-kaamil and a true wali if he is a follower of Rasoolullaah ﷺ in both ‘aqeedah and ‘amal and does not consider himself to be independent. It is therefore imperative that the mashaaikh should stress the importance of following the Sunnah. If he doesn’t stress the importance of following the Sunnah and just keeps calling others to listen to him and practise on his teachings, slowly but surely the people will become ignorant of the Sunnah and will start to consider the teachings of their Shaykh to be the be all and end all, as a result of which they will go astray. Sadly, nowadays people consider following the mashaaikh to be the main objective instead of following the Sunnah. If this is not blatant misguidance and deviation then what is it? May Allah ﷻ protect us from false beliefs and wicked deeds.”

‘Ilm is difficult, ‘amal is easy

2. Hazrat رَحِمَهُ ٱللَّهُ said: “I delivered a talk in Ilahabad in which I said that ‘ilm is difficult, ‘amal is easy. The audience was shocked because the opposite has become entrenched in their minds. I explained to them that there are so many different branches of ‘ilm and so many different subjects. Furthermore you get Zaahiri ‘ilm and then Baatini ‘ilm. Therefore it is extremely difficult to comprehend and encompass every branch and every type of ‘ilm. This does not apply to ‘amal because ‘amal has to do with the nafs. As long as the nafs is lazy it won’t do any ‘amal but as soon as this laziness goes away and the nafs is prepared and willing to do ‘amal, then it becomes easy.

This is why we see ‘aabideen in abundance everywhere but we can hardly find one erudite ‘aalim. District upon district will prove to be barren, whereas many virtues of both ‘ilm and ‘ulamaa have been mentioned in the Quraan and Ahadith. For example, Rasoolullaah ﷺ said: “The virtue which an ‘aalim holds over an ‘aabid is like the virtue I hold over the lowest of you.” Subhaanallaah! This is such a virtue than none other than Rasoolullaah ﷺ could have mentioned it. How can anyone dare degrade or demean one to whom Rasoolullaah ﷺ himself has accorded such virtue?

3. It is true, however, that this virtue refers to a true ‘aalim – an ‘aalim-e-rabbaani – not a show-off or superficial customary ‘aalim. This is because the Jewish ‘ulamaa who had become steeped in this Dunyaa have been singled out and criticised in numerous places in the Quraan. Allah ﷻ says: “Do you command others to do good but exempt yourselves?”

   Read the following passage from ‘Roohul-Ma’aani” and compare it to your own condition and decide for yourself where you stand:

   “Although this admonishment and reprimand has specifically been directed at the Bani Israel, the meaning is general and can refer to any scholar who advises others but does not practise himself, who admonishes but does not take heed himself, who calls out to others “Hurry! Hurry!” but prefers to sit back and be destroyed, who calls the creation [mankind] to the truth but is averse to it himself, who demands facts an

truth from the general masses but one cannot even smell the slightest hint of the same on him. This is the very same ‘aalim who will be punished on the Day in which there will be none to judge except The All-Knowing King [Allah ﷻ] before any idol worshipers are punished, and the punishment will be severe due to the enormity of his transgression.

It has been narrated by Muhammad bin Qaasim رَحِمَهُ ٱللَّهُ: “I have been told that some people of Jannah saw some people of Jahannam and said to them: ‘You used to instruct us to do things which we would then do and as a result of it we entered Jannah!’ They replied: ‘We told you to do those things but would do the opposite ourselves.’”[12]

Just ponder a little as to what a stern warning and admonishment this is for an ‘aalim who doesn’t actise on his ‘ilm. He’ll be punished even before the idol worshipers are punished. Can there be a greater advice for the ‘ulamaa than this? Is this not a good enough admonishment to create fear and khashyat in the heart? If not, then what will affect their hearts?

Therefore, it is more befitting that an ‘aalim inculcates taqwa and zuhd and that he gets a solid understanding of what ma’roof and munkar are so that he can inculcate ma’roof and turn away from munkar and instruct others to do the same so that they may be reformed. May Allah grant us taufeeq.

[12] Roohul-Ma’aani, 1:248

4. Hazrat رَحِمَهُ ٱللَّهُ said: "I gave a talk in Aligar in which I said that the common feature found in all the pious people and friends of Allah ﷻ is that they all annihilated their own opinion and 'aql in the path of Allah ﷻ and practically proved themselves to be the true followers of Rasoolullaah ﷺ by following and emulating him in their every deed and dealing. Hence, whatever they achieved was through the blessings of this action of theirs. This is why I said that the mashaaikh are not independent, rather, they are the followers of Rasoolullaah ﷺ. Any wali who claims to be independent is not a wali at all! The 'ulamaa have written this in their books and have tried their level best to explain it.

   In "Sharh-e-'Aqaaid" the definition of a wali is as follows:
   "He is one who has recognised Allah ﷻ and His attributes as much as is humanly possible, one who consistently obeys Allah ﷻ and abstains from sins and one who refrains from excessive indulgence in pleasures and enjoyment and lust [that is, he is not hedonistic]."[13]

   A little further the author goes on to say:
   "No-one can ever be a wali until he is true in his religiousness and his religiousness is defined as being an attestation and affirmation, by tongue and by heart, of the Nubuwwat of his prophet by obeying him in all his commands and prohibitions (in other words, apart

[13] Sharh-e-'Aqaaid, p.105.

from ‘aqaaid and ibaadat, he follows the Sunnah in matters like business dealings, domestic affairs and manners in such a way that whoever sees him is immediately reminded of Rasoolullaah ﷺ) to such an extent that, if this so-called wali claims to be independent of Rasoolullaah ﷺ in any aspect of Deen, he can never be a wali.”

All of the pious predecessors who were called followers of Tareeqat were also followers of the Shari’ah. Shaykh Sa’di رَحِمَهُ ٱللَّهُ says:

خلاف پیمبر کسے رہ گذید   کہ ہر گز بمنزل نہ خواہد رسید
مپندار سعدی کہ راہ صفا   تواں رفت جز بر پیۓ مصطفی

Whoever treads a path
contrary to that of the Prophet ﷺ
will never reach his destination.
Oh Sa’di! Never think that by following
a path other than that of Mustafaa
you will ever get salvation.

Similarly, Shaykh ‘Abdul-Quddoos Gangohi رَحِمَهُ ٱللَّهُ has written:

ہر کہ در راہ مُحَمَّد رہ نیافت   تا ابد گردے ازیں درگہ نیافت

Whoever hasn’t found the path
of Muhammad Mustafaa ﷺ
will never find the dust of the court of Allah ﷻ

Similarly, in his work "Maa laa budda minhu", Qaadhi Thanaaullaah Saheb Paanipatti رَحِمَهُ ٱللَّهُ, who was considered to be the mufassir, muhaddith, faqeeh, mutakallim and Sufi of his time, writes:

"Don't ever think that reality is contrary to Shari'ah because this is ignorance and kufr."

Sadly, little attention is given to the teachings of these pious elders رَحِمَهُمُ ٱللَّهُ and people have chosen to follow Shaytaan and get caught in his trap. As a result, let alone the general masses, even so-called pious people don't have the high regard for the Shari'ah that they are supposed to have – may Allah ﷻ save us.

The definition of a Wali

You also need to know that the great scholars of the past have defined a wali as "one who has recognised Allah ﷻ and all His attributes as much as is humanly possible…." How can anyone have an objection to this definition? If, however, we add another clause to the definition it would clarify matters a little more. If we just add, "and His messenger ﷺ," the definition would be: "A wali is he who, together with recognising Allah ﷻ and all His attributes, has recognised His Rasool ﷺ as well." This is because it is as important for a wali to recognise Rasoolullaah ﷺ as it is for him to recognise Allah ﷻ. Just as it is compulsory for him to have a connection with Allah ﷻ and to love Him, it is necessary for him to also have a connection with Rasoolullaah ﷺ and to love him. This is because love for Rasoolullaah ﷺ is the yardstick for measuring one's love for Allah ﷻ since love for Allah ﷻ is in the heart and there are many

who claim to have it. On the other hand, when one has a connection with Rasoolullaah ﷺ and loves him because of his Nubuwwat, he will obey and emulate him, because a lover inadvertently follows and emulates the beloved.

Remember, obeying and emulating Rasoolullaah ﷺ is the only distinct proof of love for Allah ﷻ and wilaayat, so, what doubt can there be that such a person is the friend of Allah ﷻ? It is an absolute fact that a wali needs to emulate and obey the Rasool ﷺ because wilaayat is secondary only to Nubuwwat and is a reflection thereof.

Therefore, just as we say that the light of the Moon is actually a reflection of the light of the Sun, we can say that the light of wilaayat is a reflection of the light of Nubuwwat. Thus, if wilaayat is not directly in line with Nubuwwat, but is obstructed by a claim of independence, the wilaayat will become obscure and hidden and a wilaayat that is void of the light of Nubuwwat is not accepted by Allah ﷻ.

We conclude from the above mentioned that wilaayat is actually connected to Allah ﷻ, but the way in which it is achieved and proven is connected to Rasoolullaah ﷺ. Without the medium of Rasoolullaah ﷺ neither has anyone ever reached, nor will anyone ever reach, [the love and ma'rifat of] Allah ﷻ. This is why it is imperative to follow the path and the way of Rasoolullaah ﷺ in order to achieve wilaayat.

The need for a spiritual guide

It is important to note that the general practise of Allah ﷻ is that one needs a spiritual guide and mentor in order to achieve

wilaayat. It is therefore quite obvious that the guide himself needs to be a wali and the key ingredient for wilaayat is taqwa. This is because the Quraan clearly states that one who is devoid of taqwa cannot be a wali and the Hadith mentions the distinctive feature of a wali as being “when you see them, you think of Allah ﷻ.” This means that one should sense a decrease in one’s love for the world and an increase in one’s love for Allah ﷻ when you are in their company. Therefore, we should seek the company of a person who is imbued with these qualities and make him our guide on this path.

اے بسا ابلیس آدم روئے ہست   پس بہر دستے نباید داد دست

Many people are devils in the form of a man …
So never just give to anyone your hand! [14]

Now we have learned the clear explanations and definitions of wilaayat, a wali and a piir from the works of the ‘ulamaa. Hereafter, if we still make a mistake due to our own ignorance and foolishness, it is our own fault – it is not Deen’s fault and it is not Islam’s fault. It is a simple concept to understand: How can Allah ﷻ make it compulsory on us to seek His love and ma’rifat, but obscure the path of achieving it and leave us to our own devices? This is certainly irrational and contrary to common sense.

Note: Maa shaa Allah! These are such wonderful teachings that we should all keep it in the forefront of our minds. May Allah ﷻ bless us with the taufeeq to do so and grant my respected

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[14] In other words, don’t just become bay’at to any Dick, Tom and Harry.

grandfather the highest stages in Jannah. Aameen ya Rabbal-‘Aalameen![15]

The teachings of Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّهُ

1. Hazrat رَحِمَهُ ٱللَّهُ said: “The condition of people today is that when you see their ‘ibaadat and wazaaif you will think they are Junaid Baghdadi or Shibli, but when you look at their akhlaaq you’ll think they are no less than Fir’awn.

   Everyone comes here (to the khaanqah) and expects me to praise them for every little thing they do. What a sad and shameful thing that they come here for their islaah but want me to praise them for everything! It is like outwardly portraying Deen but your motive is nothing but Dunyaa. This is called hypocrisy, and it is such a flaw in one’s character that as long as it is present one can never benefit or reach perfection. The reason for this is that it is imperative for one to know his faults and deficiencies in order to perfect himself. The one who knows his weaknesses is already moving towards perfection without any hindrances in his way. As Moulana Rumi رَحِمَهُ ٱللَّهُ had said:

[15] [Hazrat Moulana] Mahboob Ahmad [Saheb (دامت برکاتهم)]

ہرکہ نقص خویش را دید و شناخت
سوئے استکمال خود دواسپہ تاخت
زاں نمی پرد بسوئے ذو الجلال
کہ گمانے می برد خود را کمال

Whoever has recognized his weaknesses
will progress towards perfection faster and faster.
If he does not fly towards Allah ﷻ
then you must know he thinks he is perfect.

Therefore, it is the duty of a true Shaykh to inform his mureed of his faults – which is why I point out the faults and I look to see how many bad qualities and habits the mureed has discarded. I don't ask how many wazaaif you have read."

2. Hazrat رَحِمَهُ ٱللَّٰهُ said: "I'm going to tell you something extremely important. If you practise on it, you will be able to lead a peaceful life and you might even pick up a few true, sincere friends. Otherwise, it will seem that people are gathering in large numbers but they will be riddled with hypocrites and all your efforts will be spoiled. The trick in this day and age is: 'Don't ever trust anyone too quickly and don't be hasty in making anyone your friend and confidant.' If you do this, then only those who are of the same mind-set and of the same approach will meet you. There will only be a few of these and the rest will fall by the wayside on their own. The reason why no work is taking place nowadays is because people want others to throng around them from the very beginning. There are many insincere people that join in, and they are the ones who spoil the

work and become a hindrance. If people can just make do with a few reliable companions and start doing the work of Deen they would be able to get something done. The point is to do work, not to rally supporters. What are you going to do with a crowd of supporters? If your companions are sincere, then even if they are a few, you will be able to do good work … and it a fact of life that useful people are only a few in number anyway.

﴿الّا الذین آمنوا و عملوا الصّلحات و قلیل مّا هم﴾

The condition of people today is that they tell you: 'I can't speak unless I have a large audience … no subject matter even comes to mind without it.' This is all wrong! It is contrary to sincerity.

Someone once mentioned regarding Moulana Ashraf Ali Thaanwi رَحِمَهُ ٱللَّهُ: 'He'll speak for two or three hours on end in a ladies' programme, but he doesn't even know whether or not they are listening, whether they are still behind the partition or whether they have left!' It is really very difficult to give a talk under such circumstances and it is impossible to do so without sincerity. From this we learn that, if a person is sincere, he can do and achieve anything. He is as the poet describes:

کس بشنود یا نشنود من گفتگوئے می کنم

I will keep speaking … whether anyone listens or not.

3. Hazrat رَحِمَهُ ٱللَّٰهُ said: "Rasoolullaah ﷺ said that a certain Sahaabi's رَضِيَ ٱللَّٰهُ عَنْهُ du'aas are readily accepted. If he takes an oath on Allah ﷻ regarding something, Allah ﷻ will make it come to fruition. Hazrat 'Umar رَضِيَ ٱللَّٰهُ عَنْهُ would not make him the general of any campaign and sent letters to various places instructing the governors never to appoint him as the general. The people were very surprised that Hazrat 'Umar رَضِيَ ٱللَّٰهُ عَنْهُ does not want to benefit from him whereas he is such a pious man. When Hazrat 'Umar learned of their astonishment he said: 'The fact that I don't want him to be the general of any campaign has nothing to do with the fact that I don't know his status and rank. On the contrary, I know that his imaan is so strong that he will fearlessly lunge into the thick of the battle and risk his life. The rest of the people don't have such strong imaan and this might cause them great harm."

4. Hazrat رَحِمَهُ ٱللَّٰهُ said: "There are some servants of Allah ﷻ who lie on their soft luxurious beds but they are connected to Allah ﷻ whereas others are so poor that they don't even have sandals on their feet yet they behave like bunch of bankrupt Fir'awns. Many pious people wore very expensive clothes so that they could be reminded of the bounties of Jannah and appreciate them to some extent. Rasoolullaah ﷺ also once wore a garment worth thousands of Dinars so as to establish a Sunnah practise for the wealthy and affluent."

Note: Subhaanallaah! What a wonderful point.

5. There is no need to become overly anxious or worried about developing sincerity. Sincerity cannot be developed in an instant nor can one reach its pinnacle of perfection in a day. The way to do it is to remain steadfast in whatever good deeds and Deeni effort one is making and remain concerned about developing sincerity. In this way, slowly but surely one day one will achieve perfect sincerity. Not performing any action for show and keeping one's niyyat purely for the pleasure of Allah ﷻ is, in itself, sincerity.

ہر کہ باخلاص قدم می زند عیسیٰ وقت است کہ دم می زند

Whoever develops sincerity in this path,
consider him to be the 'Eesa of the time ...
blowing life into the lifeless.
(In other words, he is a very blessed person.)

Just as 'Eesa عَلَيْهِ ٱلسَّلَامُ would say, 'Stand up with the permission of Allah ﷻ,' and the dead would come to life, the effect of a person striving to achieve sincerity is that with every step he takes in this direction his dead heart will come to life."

6. Hazrat رَحِمَهُ ٱللَّٰهُ said: "Allah ﷻ definitely blessed whoever inculcated sincerity with all the barakaat and the fruits thereof. If you understand what a critical and delicate time we are living in, then do some Deeni work, truly and sincerely believe in Rasoolullaah ﷺ, forsake your nafs and turn to Allah ﷻ. Rasoolullaah ﷺ used to make the following du'aa:

ربّنا لا تسلّط علينا من لا يرحمنا

'Oh Our Rabb! Do not place someone in charge of us who will show us no mercy.'

From this we understand that Allah ﷻ appoints our leaders. Therefore, we will not achieve anything less we please Allah ﷻ."

7. Hazrat رَحِمَهُ ٱللَّهُ said: "The good deeds that you are doing – the 5 times daily salaah that you perform, the Quraan that you recite, the du'aas you make to Allah ﷻ – these are by no means insignificant. Develop sincerity and the blessings you will receive."

8. Hazrat رَحِمَهُ ٱللَّهُ said: "It is possible that you may find some tasks difficult, but nothing is difficult for Allah ﷻ. If Allah ﷻ has authority over all things, it means that he has authority over current affairs too. Allah's ﷻ ability and Omnipotence are not restricted.

﴿انّ الله بكلّ شئ محيط﴾

Verily the authority of Allah ﷻ encompasses everything.

﴿انّ الله على كلّ شئ قدير﴾

Verily Allah ﷻ has authority over all things.

If we have firm imaan in this, then matters are very simple. No matter how difficult a time we may go through, our path and direction of action have been determined already – develop sincerity and make du'aa

from the bottom of your heart for salvation from the difficulties we are facing. Things have always worked out for the Muslims in this way.

Believe me, whatever du'aa a Muslim makes is definitely answered by Allah ﷻ. We must continue making du'aa to Allah ﷻ in trying times, because Allah ﷻ has authority over everything. The most difficult tasks are like child's play to Allah ﷻ. There is nothing better for a Muslim to do in times of difficulty than making du'aa. Therefore, please Allah ﷻ, ask Him for all your needs because He is the One who gives, and He gives copiously."

9. Hazrat رَحِمَهُ ٱللَّهُ said: "We have to have firm faith that whatever difficulties and problems we may face are all because of the displeasure of Allah ﷻ. Whether the enemies are pleased or not is inconsequential. Let us, therefore, concern ourselves with pleasing Allah ﷻ.

گو ہوا دشمن زمانہ مگر اے دل
دیکھنا یہ ہے مزاج یار تو برہم نہیں

Even if all the people of your time
become your enemy, oh heart,
you should still only worry about whether or not
you have upset your Beloved (Allah ﷻ)[16]

[16] From Wasiyyatul-Ikhlaas.

10. Hazrat رَحِمَهُ ٱللَّهُ said: "When insaan is helpless and wants to go and ask another insaan for his need – why does he not just make du'aa to Allah ﷻ and see whether or not Allah ﷻ will accept it?

    Note: Subhaanallaah! What great conviction Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّهُ had in du'aa. It seems that he had reached "haal" and "maqaam" in this. May Allah ﷻ grant us all the same level of faith and conviction in our du'aas because this is how all our problems will be solved and we will get a true connection with Allah ﷻ.

11. Hazrat رَحِمَهُ ٱللَّهُ said: "Hazrat Moulana Shabir Ahmad 'Uthmaani رَحِمَهُ ٱللَّهُ once came to the majlis of Hakeemul-Ummat Hazrat Moulana Ashraf Ali Thaanwi رَحِمَهُ ٱللَّهُ. Hazrat Thaanwi رَحِمَهُ ٱللَّهُ then said that an easy and short way of get connected to Allah ﷻ is to make a place for yourself in the heart of a friend of Allah ﷻ – a wali. Since his heart is already connected to Allah ﷻ, when you make a place for yourself in it, you will automatically become connected to Allah ﷻ. Upon hearing this, Moulana Shabir Ahmad Saheb رَحِمَهُ ٱللَّهُ was beside himself with joy and said: 'Waah Hazrat! Waah, waah! What an amazing point you just mentioned!'
    When our Hazrat رَحِمَهُ ٱللَّهُ heard this, he recited the following couplet from Mathnawi Shareef[17]:

[17] The book of Persian poetry written by Moulana Rumi رَحِمَهُ ٱللَّهُ.

در دلِ مومن بگنجم اے عجب گر مرا خواہی دراں دلہا طلب

Strange indeed
that a believer's heart can hold Me …
Go and look in the hearts[18] *of the believers*
if you seek Me.

Hazrat Haji Imdaadullaah Muhaajir Saheb رَحِمَهُ ٱللَّٰهُ has also written the following poem regarding the same topic.

عرشی و فرشی جس کو پا نہ سکیں میرے دل میں سمادیا کس نے

He whom neither those
in the heavens nor the earth could get …
I wonder who put Him in my heart!"[19]

12. Hazrat رَحِمَهُ ٱللَّٰهُ said: "No one is rejected after attaining muhabbat because the muhibb is not just a muhibb, he is a mahboob as well. Therefore, when the connection of love is from both sides (from Allah ﷻ and His servant), then how can that connection ever disappear? And even if it wants to break … how will it ever be allowed to do so?
A poet beautifully said:

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[18] This refers to the love and ma'rifat of Allah ﷻ. It is the 'aqeedah (belief) of the Ahlus-Sunah wal Jamaa'ah that Allah ﷻ does not physically come into His creation and that Allah ﷻ is not confined by any of His creation such as time, place, colour, smell, shape etc. Allah ﷻ is completely pure of all such things.

[19] The same should be considered here, as has been mentioned in footnote 18 and should be applied whenever we read and hear poetry of statements of this nature.

بھلاتا ہوں ان کو تو وہ یاد آرہے ہیں
وہی چاہتے ہیں میں کیا چاہتا ہوں

I try to forget Him
but He just comes back into my mind.
He wants me to… how can I ever want?[20]"

13. Hazrat رَحِمَهُ ٱللَّٰهُ said: "The way to rid oneself of tama' is simple. When insaan, in his greed for this world, finds himself unable to attain what he hankers after, he expresses his need to others and seeks their help in attaining what he wants. Insaan should then think to himself – if asking others to help him to fulfil his greed and tama' is absolutely indispensable, why not just ask Allah ﷻ? Why go to every second Dick, Tom and Harry when they are insaan just like him? If only this can become embedded in one's heart, in shaa Allah, hankering after the belongings of others will become a thing of the past."

    Note: Subhaanallah! What a wonderful prescription!

14. Hazrat رَحِمَهُ ٱللَّٰهُ said: "The ranks of the pious people are determined by their conviction in the Aakhirat. This conviction in the Aakhirat was present in the people of the past and it has now become extinct. People read all

[20] This means that Allah ﷻ overrides one's desire to want anything contrary to what He wants. When Allah ﷻ wants someone to be a wali of His, then that person can never go against it.

kinds of wazaaif, but their conviction in the Aakhirat is non-existent (that is to say, it has become very weak).”

15. Hazrat رَحِمَهُ ٱللَّهُ said: “One Molwi in Panjab had an affinity for logic. He once challenged Moulana Muhammad Ismail Shaheed Saheb رَحِمَهُ ٱللَّهُ to a debate regarding Mantiq. For no less than three days he continuously asked questions which Hazrat رَحِمَهُ ٱللَّهُ continued answering. Thereafter Hazrat Moulana Shaheed asked him only one question which he could not answer – he just kept quiet. Moulana رَحِمَهُ ٱللَّهُ then asked him a second question. At that point his opponent lost his temper and angrily ripped Moulana Shaheed’s رَحِمَهُ ٱللَّهُ turban off. Very calmly Hazrat said: ‘You have been asking me questions for the three days and I have very compliantly answered all of them. You, on the other hand, lost your temper after only two questions!’

    To this, our Hazrat, Moulana Ashraf Ali Thaanwi Saheb رَحِمَهُ ٱللَّهُ, remarked: ‘How did he ever manage to be able to control himself? Allah ﷻ says in the Quraan:

﴿و ما يلقّاها الّا الذين صبروا وما يلقّاها الّا ذو حظّ عظيم﴾

None are granted this bounty
except those who are patient,
and none are granted this bounty
except those who are very fortunate.

    Thereafter Hazrat Moulana Thaanwi Saheb رَحِمَهُ ٱللَّهُ recited the following poem:

شنیدم کہ مردانِ راہِ خدا　　دلِ دشمناں ہم نہ کردند تنگ
ترا کہ میسرشود ایں مقام　　کہ بادوستانت خلافست و جنگ

I have heard that the pious people
Don't even hurt the hearts of their foes.
How will you ever reach this stage
When you argue and fight with your friends?

16. Hazrat رَحِمَهُ ٱللَّهُ said: "Hazrat Khwaajah Mu'eenuddin Chishty Ajmeri رَحِمَهُ ٱللَّهُ said that Khwaajah Abul-Laith Samarqandi رَحِمَهُ ٱللَّهُ – who was considered to be the imam of his era in matters of fiqh – wrote that everyday two angels descend from the heavens. One of them settles and stands on top of the Ka'bah Musharrafah and calls out in a loud voice: 'Oh Man and Jinn! Listen and understand that whoever neglects his fardh responsibilities towards Allah ﷻ will be completely removed from the protection of Allah ﷻ!' The second angel settles and stands on the dome of Rasoolullaah's ﷺ grave and announces: 'Oh people! Listen and understand that whoever does not practise on the Sunnah of Rasoolullaah ﷺ and transgresses it will be deprived of his intersession!'"

17. Hazrat رَحِمَهُ ٱللَّهُ said: "Hazrat Shaah Waliyyullaah Saheb رَحِمَهُ ٱللَّهُ wrote in 'Tafheemaat' that it is the job of Shaytaan to whisper doubts into your heart regarding Rasoolullaah ﷺ and the Shaykh, who is his vicegerent, just as it is his job to whisper doubts into your heart

regarding Allah ﷻ and estrange you from Him. The reason being that Allah ﷻ is the ultimate objective. Therefore he has to distance you from Him in whichever way possible. Since Rasoolullaah ﷺ and the Shaykh are the means through which one will reach the ultimate objective, he needs to distance you from them as well. Therefore, if one has any misgivings regarding the Shaykh you should know that it is from Shaytaan."

18. Hazrat رَحِمَهُ ٱللَّٰهُ said: "In this day and age we notice that people have much less confidence in their leaders than before. This lack of confidence is due to a lack of faith in them, and in terms of their opinion, religiousness and concern for the Muslims' welfare, they don't even consider their leaders to be their equals! What a sad and disparaging situation!

    Furthermore, the most important issues facing the Muslim ummah today are unity and concord. Therefore, the most important thing is to create unity amongst the Muslims and to make it last. This will only be possible if we give others the benefit of the doubt, think good of them, safeguard our tongues from speaking ill of others and avoid taunting, insulting, objections, refutations and all forms of hate-speech to the best of our ability. One should avoid this specifically during majaalis and gatherings."

19. Hazrat رَحِمَهُ ٱللَّٰهُ said: "The youth should pay due attention to rectifying their character and their dealings. They should pay careful attention to this. Today, the most important thing [we should do] is to rectify our dealings

because all the fights and arguments stem from this. However, even more important than rectifying our dealings is rectifying our character! If we can achieve this, we will not have bad dealings or interactions with others in the first place. The reason for this is that bad dealings are a result of bad character."

Note: Subhaanallaah! This is a great advice that should be written in gold!

20. "The Muslims should make every possible arrangement for the Deeni education of their children. Each person should make it his compulsory responsibility to at least give his children enough education regarding Deen which would ensure that they are not ignorant of the requirements of Deen in their lives ahead. They should also fix a time for those children who are pursuing secular education during which they could do some Deeni studies as well."

21. Hazrat رَحِمَهُ ٱللَّهُ said: "There is a vast difference between worshiping Allah ﷻ and worshiping 'ibaadat. Someone who worships Allah ﷻ is called a pious believer and one who worships 'ibaadat is called an impious believer.

    Worshipping 'ibaadat is when your focus is on your 'ibaadat and you start believing that you will attain success in Aakhirah because of your own strength and efforts – you thus turn your attention away from the grace and mercy of Allah ﷻ. This kind of person starts to become proud and arrogant because of his 'ibaadat and develops an attitude that is a very dangerous thing.

In his work ‘Ma’dinul-Ma’aani’, Shaykh Sharafuddin Yahya Muneeri writes that some Kaamil ‘Aarifeen become so impressed with their own taqwaa and ‘ibaadat when they reach the pinnacle of sulook (they develop a condition called ‘ujb) that this becomes a barrier for them [which obstructs their ability to] see the reality and most of them get stuck at this point and never progress any further. On the other hand, the true lovers of Allah ﷻ and those who are truly willing to sacrifice their lives for Allah ﷻ consider this condition to be a false deity and ‘unintentionally’ get themselves involved in some reprehensible deeds[21] in order to turn their attention away from their own ‘ibaadat and in order to break this ‘ujb. This causes the barrier to be removed from their path so that their actual goal (the pleasure of Allah ﷻ) could be seen once more.

The problem with ‘ujb is that it becomes so bad that one starts to look down on others and one becomes a victim of pride along with ‘ujb. This is even worse than the previous condition. In fact, it is devastating and its outcome is Jahannam.”[22]

22. Hazrat رَحِمَهُ ٱللَّهُ said: “Hazrat Mujaddid Alf-e-Thaani رَحِمَهُ ٱللَّهُ has mentioned that the stage or maqaam of ‘abdiyyat supersedes all other stages in sulook because it is the most perfect and most complete stage. Allah ﷻ only grants it to those whom He loves. The lovers of

[21] These are not sins, but actions such as ‘purposefully’ missing Tahajjud or Sunnah salaah, not making zikr for a day or two, skipping an optional fast which they would normally have fasted etc.
[22] Taken from Wasiyyatul-Ihsaan.

Allah ﷻ enjoys their absolute awareness of Allah ﷻ, but enjoying servitude itself and relishing it … this is reserved especially for the ones beloved to Allah ﷻ.

The point is, lovers of Allah ﷻ relish "seeing" their Beloved, but the beloveds of Allah ﷻ relish servitude to Him because of which He raises them to the level of servitude and they are blessed with this great bounty. The only man who has been given this honour is Muhammad Rasoolullaah ﷺ who is the leader of Deen and Dunyaa, the master of all people, former and latter, and the beloved of Rabbul-'Aalameen ﷻ. Whoever Allah ﷻ, through His grace and mercy, wants to elevate to this stage is granted the ability to follow Rasoolullaah ﷺ perfectly in everything and he is raised to that level by means of this … the Sunnah. This is the favour of Allah ﷻ which He bestows upon whoever He wills, and Allah ﷻ is immensely bountiful."[23]

Note: Subhaanallah! What an amazing discussion! May Allah ﷻ grant us all perfect and complete servitude to Him and bless us with the maqaam of 'abdiyyat.

23. Hazrat رَحِمَهُ ٱللَّهُ relayed to us that Hazrat Shaykh Abu Sa'eed رَحِمَهُ ٱللَّهُ had said: "I heard Shaykh Abul-Fadhl Muhammad bin Hasan رَحِمَهُ ٱللَّهُ, who was considered to be the Shaykh of his era, say: 'Don't remember the past and don't wait for the future. Just consider your

[23] Makaateeb Rasheediyyah with reference to Taaleefaat-e-Muslihul-Ummat, Vol.5, p.46.

condition in the present moment and consider it a great bounty – this is ‘abdiyyat.’ Then he said: ‘The reality of ‘abdiyyat is two-fold. Firstly, to consider yourself absolutely and utterly in need of Allah ﷻ. This is true servitude and this is the most important part of ‘abdiyyat. Secondly, to follow Rasoolullaah ﷺ in the most perfect and beautiful manner (this means utmost obedience and compliance). It should not be done to satisfy the nafs or for comfort.’”[24]

24. Hazrat رَحِمَهُ ٱللَّهُ said: “’Allaamah Teebi رَحِمَهُ ٱللَّهُ wrote: ‘Some great and senior scholars have written that Kalimah Tayyibah (لا الٰهَ الّا الله) is the best zikr because it plays a significant role and has a very strong effect on purifying the self of base qualities. When a person repeats it frequently, the zaahir of it will escape the tongue and it will reach the baatin of the heart and then overpower all the limbs of the body. All of these things are practical and strongly dependant on one’s own inclination. As the saying goes:

مَن ذاق وَجدَ و مَن لَم يَذُق لم يَدرِ

Whoever has tasted it,
will find it to be the sweetest thing
and whoever has not, will be none the wiser.’”[25]

25. Hazrat رَحِمَهُ ٱللَّهُ said: “Recitation of the Quraan plays an enormous role in annihilating the nafs. If it is done correctly, it will not only assist in annihilating the nafs,

[24] Nisbat-e-Soofiyyah, pp.114-115.
[25] Ma’rifat-e-Haqq, p.40, Rabee’ul-Awwal 1396 AH.

it will also help one to achieve the stages of closeness to Allah ﷻ. Zikr is prescribed in order to annihilate the nafs as well. One will not instantly reach this level of annihilation by making zikr. It takes a protracted period of consistent zikr before the nafs dies. The same applies to the recitation of Quraan – it takes time. There is no fixed period in which this will be achieved, rather, it is dependent on the spiritual capacity and potential of the seeker. If the capacity is strong and his potential is good it will take less time and if it is weak it will take longer.

The Soofiyyah Kiraam also say that the nafs will never be annihilated through zikr alone until Allah's ﷻ tajalli does not come onto the heart, and what can have more tajalli than the Word of Allah ﷻ… the Quraan? If one has the ability to annihilate the nafs by making other forms of zikr, one will be more able to annihilate the nafs by reciting the Word of Allah ﷻ. This is because Allah ﷻ has placed greater effect and power in His Word than what He has placed in all the other azkaar put together. Therefore, by reading the same amount of Quraan, or even less, one will definitely achieve the same level of annihilation that one achieves with zikr."[26]

This humble servant (Moulana Mahboob Ahmad Saheb) and my respected father visited Hazrat Moulana Qaari Muhammad Mubeen Saheb (مدّ ظلّہ) at the beginning of Zul-Hijjah 1420 AH. He quoted an article from the magazine "Ma'rifat-e-Haqq" which contained one of my grandfather's رَحِمَهُ ٱللَّٰهُ sayings and which I

[26] Tilaawat-e-Quran, pp.58-59.

found to be very beneficial and valuable. I therefore consider myself honoured to mention it here:

26. There is a very famous poem by Moulana Rumi رَحِمَهُ ٱللَّهُ:

یک زمانہ صحبتے با اولیاء بہتر از صد سالہ طاعتے بے ریاء

A short period of time
in the company of the friends of Allah ﷻ
Is better than a 100 years
of 'ibaadat free from ostentation.

While explaining this poem, Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّهُ said: "Hazrat Zakariyya عَلَيْهِ ٱلسَّلَامُ had spent only a little while in the company of Hazrat Maryam رَضِيَ ٱللَّهُ عَنْهَا. However, upon seeing out-of-season fruit in the room of Maryam رَضِيَ ٱللَّهُ عَنْهَا and upon hearing the verse of the Quraan:

﴿هو من عند الله انّ الله يرزق من يشاء بغير حساب﴾

'It is from Allah ﷻ. Verily, Allah ﷻ sustains
whoever He wants without measure.'

…such a condition overcame Hazrat Zakariyya عَلَيْهِ ٱلسَّلَامُ that it compelled him to pray to Allah ﷻ and to ask Him for a son. Such a level of devotion and humility was created in him, and he turned to Allah ﷻ with such sincerity, that his du'aa was answered immediately.

One should not be astonished that Hazrat Maryam رَضِيَ ٱللَّهُ عَنْهَا was much younger that Hazrat Zakariyya عَلَيْهِ ٱلسَّلَامُ and much lower than him in rank. So, how is it

[possible] that she could have influenced him so greatly with her faiz and that her statement could have created a spiritual ecstasy in him? The reason for this is that, many a time, the seniors receive something great because of the blessings of the juniors. Similarly, many teachers have had 'ilm open up to them because of one of their students and, many times, a Shaykh receives special faiz and spiritual effulgence because of one single pious and sincere mureed. The reason being that the components of this condition of ecstasy and this level of perfection were already present in the person who experienced it. Thus, all it needed was the slightest stimulation and it manifested itself. [27] Hence, this stimulant could very well set it off and could take the form of a statement or action of a junior and less [spiritually] advanced person.

From this incident of Hazrat Zakariyya عَلَيۡهِ ٱلسَّلَامُ, the Muslim ummah has learned that the means itself has no ability to do anything. The real Effector of everything is Allah ﷻ and He is in no need of any means. Allah ﷻ can create and make something happen without any apparent means – just as He can do so with means. That is why the means and the outcome are all the same to Allah ﷻ.

[27] When Moulana Qaari Muhammad Mubeen Saheb uttered the words that has been underlined, he looked at me and said: "This was the knowledge your grandfather possessed! We were all really taken by this and it affected us greatly and we realised the value of his 'ilm. May Allah ﷻ grant us all the ability and taufeeq to understand and practise on it. Aameen.
[Hazrat Moulana] Mahboob Ahmad Nadwi [Saheb].

We also learn that one way of achieving something, and a very great and effective tool, is du’aa.[28]

More sayings

(From Aqwaal-e-Salaf, Part 5)

1. Hazrat رَحِمَهُ ٱللَّٰهُ said: Nowadays people seek enjoyment in ‘ibaadat, which is why they make ‘ibaadat as long as they enjoy it. As soon as they stop experiencing that enjoyment they stop making ‘amal immediately whereas we have been commanded to perform the ‘amal – not to derive pleasure and enjoyment from it.”

2. Hazrat رَحِمَهُ ٱللَّٰهُ said: “Generally people want to see and experience karaamaat, whereas Allah ﷻ has instructed us to have istiqaamat, not karaamat. Allah ﷻ wants istiqaamat and we want karaamat, therefore istiqaamat is superior. Regarding this the pious have a famous saying:

الاستقامة فوق الكرامة

The stage of istiqaamat
is superior to that of karaamat.

3. Hazrat رَحِمَهُ ٱللَّٰهُ said: “If a person does not lose his desire and yearning for this Dunyaa – even though he regularly frequents the majaalis of the pious – you must know that he is not sincere. In fact, he is a show-off and pretentious. The pious elders have said:

[28] Ma’rifat-e-Haqq, p.35, Zul-Hijjah 1385 AH.

ہر حریصے نا سزائے ترک دنیا کے کند
شیر مردے باید و دریا دلے مردانہ

How can any unworthy person,
covetous of this dunyaa, ever let it go?
You need to be a lion of a man
and have a heart as vast as the ocean to do so!"

4. Hazrat رَحِمَهُ ٱللَّٰهُ said: "Our Khaanqas and madaaris have both deteriorated and been destroyed. Before, many people of substance and value would qualify at these institutes and they would do great work. Sadly, people like them are not being developed in these institutes [anymore], which is why the efforts of Deen are not progressing."

5. Hazrat رَحِمَهُ ٱللَّٰهُ said: "The 'aqeedah of the people has become contaminated. This is why they don't consider the places where one finds pious people to be places where they will find reformation. On the contrary, they think they will find ta'weez, knotted strings [29] and incantations. The result is that they do not reform themselves even though they attend the majaalis of the pious – they stagnate and do not make any progress. They only want to please the mashaaikh, not Allah ﷻ, so what benefit will they derive from visiting the pious?"

6. Hazrat رَحِمَهُ ٱللَّٰهُ said: "The strangest thing is that people conceal the very thing that they are supposed reveal to the Shaykh. He is like a doctor. If you don't tell him

[29] Referred to as gandah – also a form of ta'weez.

what's wrong with you, how will he [be able to] give you medicine and how will you be cured?"

7. Hazrat رَحِمَهُ ٱللَّهُ said: "The heart is like Paan. If it get just a little sunlight it becomes dry (and cannot be consumed). Similarly, the heart can change very quickly. Sometimes a minor sin can have an enormous effect on the heart, as a result of which, the entire condition of the heart becomes spoiled. Therefore, be very conscious about protecting your heart."

8. Hazrat رَحِمَهُ ٱللَّهُ said: "It is no easy task to take up the vicegerancy of Rasoolullaah ﷺ. One needs to make a lot of effort and exert oneself for it:

خون دل پینے کو اور لخت جگر کھانے کو
یہ غذا ملتی ہے جاناں تیرے دیوانے کو

Drinking the blood of their hearts
and eating a piece of their liver[30]
This, oh Beloved (Allah جل جلاله),
is what your lovers are nourished with."

9. Hazrat رَحِمَهُ ٱللَّهُ said: "There is an increase in people's detachment from fiqh. This is why there are very few people left who can be called a faqeeh. This is because a faqeeh is someone who has extensive 'ilm regarding both the principals and the derived rulings of fiqh. Therefore, there is fear that this 'lm might be completely lost. Hence, if someone has an affinity for

[30] This means sacrificing oneself and all one's desires.

this ‘ilm, he should exert himself in order to attain perfection and proficiency in it so that he can pass fataawaa correctly. Otherwise, we are heading for a very sensitive and complex time when the most ignorant among people will pass fataawaa according to their own opinion, thereby leading others astray while going astray themselves.

10. Hazrat رَحِمَهُ ٱللَّٰهُ said: “If someone insults another for no reason and the insulted person just keeps quiet – this action absolutely kills the nafs like you cannot even begin to imagine. Allah ﷻ loves this quality immensely. It is called Sabr and it is the distinctive feature of a believer.”

    Note: Today we generally see that no-one can stand the slightest word being spoken against them. This causes matters to escalate and it ends up in conflict and mayhem.

11. Hazrat رَحِمَهُ ٱللَّٰهُ said: “It is very difficult to explain to the Muslims the [causes behind the] difficulties they are facing today. People’s akhlaaq has deteriorated to such an extent that home upon home has been wrecked. Some of the people are such that they can’t even understand what I’m talking about when I tell them something about their akhlaaq. Listen to me! As far as I am concerned, all the havoc and mayhem that we see around us in the world today is due to our corrupt and wicked akhlaaq. Hazrat Hakeemul-Ummat, Moulana Ashraf Ali Saheb Thaanwi رَحِمَهُ ٱللَّٰهُ used to say: ‘People often say that arrangements have been made for this and

arrangements have been made for that, but ask them what arrangements have been made for rectifying bad akhlaaq? Their akhlaaq is corrupt and wicked, that's why none of their arrangements work!'"

12. Hazrat رَحِمَهُ ٱللَّهُ said: "One old lady was making tawaaf when she said to the mu'allim: 'Oh Mu'allim! Now waive the rest of the tawaaf!' Taubah, taubah! How can he possible waive the rounds of the tawaaf (since the mu'allim has no power to add or subtract from the Shari'ah)?
    This is how the people who come to me behave. They want us to waive Deen and waive islaah so that visiting the pious can just become another custom. Please tell me how this can ever happen?"

13. Hazrat رَحِمَهُ ٱللَّهُ said: "With reference to 'Ihyaaul-'Uloom', in 'Faizul-Qadeer,' the explanation of 'Jami'us-Sagheer,' it has been mentioned that Hujjatul-Islaam, Imam Ghazali رَحِمَهُ ٱللَّهُ had said: 'An 'aalim should rely on his God-given insight, own personal understanding and the purity of his heart. He should not rely on his books and notes nor on discussions which he had heard from others nor on anything that had been narrated to him from others. The reason for this is that, if he were not endowed with insight, understanding, purity of heart and so forth, then he would merely be called 'receptacle of 'ilm' … he would not be an 'aalim.'"[31]

[31] Faizul-Qadeer, Vol.1, p.3.

Thereafter, as a point of interest and as a note, Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّٰهُ said:
“This is why it is important for an ‘aalim to make a concerted effort to purify his heart and soul along with asking Allah ﷻ for understanding and insight.”

14. Hazrat رَحِمَهُ ٱللَّٰهُ said: “In ‘Shaami’ it has been mentioned that Bayhaqi narrated from Ibnu ‘Umar رَضِيَ ٱللَّٰهُ عَنْهُ that no-one has worshipped Allah ﷻ in a better way than attaining tafaqquh fid-Deen. In ‘Bazzaaziyyah’ it has been mentioned that if ‘ilm is acquired with the right intention, it is amongst the many good deeds one can do. Similarly is the case with being engaged in increasing one’s ‘ilm because the benefit is so far-reaching. The condition for this, however, is that it must not cause a deficiency in your fulfilment of the other compulsory duties of Deen.

Rectifying your intention means that the pleasure of Allah ﷻ must be the objective and motivating factor behind your studies, and not money or position. Furthermore, if someone has the intention that he is studying to save himself from ignorance, to benefit the makhlooq of Allah ﷻ or so that he may be a means of preserving and reviving the ‘ilm of Deen, then this is acceptable – it is also part of a correct intention.

If someone has acquired some ‘ilm of Quraan and still has time on his hands, he should be advised to acquire the ‘ilm of fiqh because it is compulsory on a few individuals (any few individuals) to memorise the Quraan Shareef but it has been made compulsory on

every single individual (without exception) to learn the basic and important aspects of Deen.”

A brief biography of ‘Aarif Billaah, Hazrat Partaapgadhy رَحِمَهُ ٱللَّهُ

A brief overview

by [Moulana] Fazl Mahmood Falaahi [Saheb]

Name:

Hazrat Moulana Shaah Muhammad Ahmad Saheb Partaapgadhy رَحِمَهُ ٱللَّهُ

Title:

Baqiyyatus-Salaf, ‘Aarif Billaah

Homeland and Date of Birth:

Phoolpur, district of Partaapgadh, most probably in 1317 AH.

Education:

He did not become an ‘aalim or qualify from any madrasah as such. However, Allah ﷻ had blessed him with such ‘ilm-e-Ladunni that ‘ulamaa and mashaaikh were left astounded.

Tasawwuf, Ihsaan and Sulook:

He initially went to Lucknow, to the blessed company of Hazrat Moulana Waarith Hasan Saheb رَحِمَهُ ٱللَّهُ for islaah and tazkiyah-e-nafs. After having been granted the mantle of khilaafat, he established an islaahi relationship with Hazrat Moulana Shaah Badr Ali Saheb رَحِمَهُ ٱللَّهُ. Here too he was the right-hand man and very close to his Shaykh and was also blessed with khilaafat and ijaazat.

Services to the Deen and Achievements:

He had dedicated himself solely to the islaah of the ummah and to da’wat and tableegh. He would walk from village to village

to achieve this. He established a permanent khaanqah system in Ilahabad and benefitted the masses greatly. He was also very active in Jihad bil-Qalam and wrote many masterpieces in this field.

Distinctions, Characteristics & Praiseworthy Qualities:

He was unmatched in his selflessness and self-annihilation, was absolutely particular about following Shari'ah and Sunnah, took great interest in recitation of the Quraan Kareem, was the embodiment of tawakkul and zuhd, was far ahead of others when it came to entertaining his guests and would treat his enemies and those who opposed him with the best akhlaaq.

Demise:

3 Rabee'uth-Thaani 1412 AH, corresponding with 12 October 1991 CE.

ایں سعادت بزور بازو نیست
تا نہ بخشد خدائے بخشندہ

This good fortune is not achieved by force,

It is a gift given by Allah.

A concise biography of my Shaykh and spiritual guide Hazrat Moulana Shaah Muhammad Ahmad Saheb Partaapgadhy رَحِمَهُ ٱللَّهُ

A brief introduction

He was most probably born in 1317 AH, corresponding with 1899 CE in Phoolpur, in the district of Partaapgadh. He was named Muhammad Ahmad. His father's name was Ghulaam Muhammad. He had an islaahi relationship with the Uwais Qarni of his time – Moulana Shaah Fazlur-Rahman Ganj Muradabadi رَحِمَهُ ٱللَّهُ. He was always in his company and benefitted greatly from his blessed majaalis.

His childhood

From an early age he was imbued with taqwaa and wara'. He was very punctual on his salaah, fasting, zikr, shughl and recitation of Quraan. As opposed to the other children, he stayed away from fun and games. His favourite pastime was to gather the other children his age and teach them things about Deen, explain to them the importance of salaah, encourage them to do good and forbid them from doing wrong.

It was as though he already had a pure, unadulterated disposition and praiseworthy characteristics since his childhood. That is why, later on in life, Muslim and non-Muslim alike, everyone loved him and held him in high esteem.

People from every sphere of life would come to him for du'aas, ask him to recite and blow into water for the sick and ailing and to write ta'weez for them.

Education

He learned to read the Quraan Kareem and studied the basics of Islam in his hometown, Phoolpur, and completed middle school in a local school nearby. However, some kind of spiritual condition arose [in him] from the side of Allah ﷻ, which caused him to give up his schooling.

Spiritual nurturing

He was badly affected by this spiritual condition and subsequently went to Moulana Waarith Hasan Saheb رَحِمَهُ ٱللَّهُ in Ilahabad whose house was adjacent to the Teele-Wali masjid. There he occupied himself in zikr and azkaar, spiritual reformation and islaah of the heart in accordance with the teachings of his Shaykh. He was also given a wird of saying the Ism-e-Zaat 70 000 times daily. He remained in the company of his Shaykh for a very long time and was in all probability also granted khilaafat and ijaazat by Hazrat.

Hazrat Moulana did not qualify from any madrasah nor did he become an 'aalim as such, though he had deep insight into the Quraan and Hadith. He would recite extremely pertinent verses from the Quraan and narrate Ahadith – to such an extent that the 'ulamaa would be left astounded. It is a fact that it is not necessary to be a qualified 'aalim in order to have spiritual wealth and a strong connection with Allah ﷻ. What is needed is earnestness, sincerity, preference to others over oneself,

sacrifice, turning to Allah ﷻ, immense love for Allah ﷻ and compassion towards the makhlooq.

The best examples of this fact are those of Sayyid Ahmad Shaheed رَحِمَهُ ٱللَّٰهُ and Haji Imdaadullaah Muhaajir Makki رَحِمَهُ ٱللَّٰهُ – and [there are] many others. Many ‘ulamaa reached great spiritual heights and high levels of piety through the immense burning spirituality and blessings of these noble souls.

In the company of Hazrat Moulana Shaah Badr Ali Saheb رَحِمَهُ ٱللَّٰهُ

Having spent a number of years in the company of Hazrat Moulana Waarith Hasan Saheb رَحِمَهُ ٱللَّٰهُ and having crossed the perilous valleys of mujaahadah, he established an islaahi relationship with Hazrat Moulana Shaah Badr Ali Saheb Naqshbandi Mujaddidi for further spiritual development and in order to strengthen his connection with Allah ﷻ.

(Hazrat Moulana Shaah Badr Ali Saheb was a resident of Sidhona in the district of Raai bereli. Many Karaamaat occurred at his hands. He graduated at Al-Azhar University and knew Bukhari Shareef almost off by heart. He also participated in the Jihad in Bulqan and passed away in 1354 AH.)

Involvement in Da’wat and Tableegh

After receiving khilaafat and ijaazat from Hazrat Moulana Badr Ali Saheb رَحِمَهُ ٱللَّٰهُ he became heavily involved in guiding the masses, islaah of the ummah and the effort of Da’wat and Tableegh. To this end he would walk from village to village. Some close, sincere friends would accompany him and he

would [always] take along some gram seeds, raw sugar and roti to eat. He would lecture and give advices and Deeni discourses according to the level [of the understanding] of the people. Because of his islaahi lectures and discourses in the neighbouring villages, a Deeni environment and vibe was created. Together with this, Allah ﷻ had placed a lot of power in his du'aas and his ta'weez for which people would flock to him from far and wide, and through his tawajjuh, they would return home cured – having achieved what they had come for.

Troubled and distressed people would also find peace and solace in his gatherings and many sick people were cured. However, Hazrat appreciated those who came for spiritual reformation and islaah much more.

Once, some people from Ilahabad came to him and they invited him to come to Ilahabad. Upon their invitation, and according to Haji Sharaafat Husayn Saheb, Hazrat رَحِمَهُ ٱللَّهُ went to the town of Daraganj in 1932 CE and later his visits became a regular occurrence. He would stay over at different places (such as Karah and Daryabad) but later he only stayed over at Sabri Manzil. In this way, Ilahabad was illuminated and enlightened by Hazrat's رَحِمَهُ ٱللَّهُ Fuyooz and barakaat.

His selflessness and self-annihilation

In 1957 CE, our grandfather, Hazrat Moulana Shaah Wasiyyullaah Saheb رَحِمَهُ ٱللَّهُ, relocated to Ilahabad and settled in Bakhshi Bazar. Hazrat Moulana Muhammad Ahmad Saheb رَحِمَهُ ٱللَّهُ would attend my grandfather's majaalis and would encourage his associates to do the same. This, in itself, is clear proof of is sincerity, absolute selflessness and earnestness.

People turning to him

After the demise of Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّٰهُ in 1967 CE, the masses turned to Hazrat Muhammad Ahmad Saheb رَحِمَهُ ٱللَّٰهُ. As a result, some of Hazrat Muslihul-Ummat's رَحِمَهُ ٱللَّٰهُ senior and special mureedeen and associates – one of whom was my father, Moulana Muhammad Qamaruzzamaan Saheb – regularly attended his majaalis. I would also accompany my respected father to Hazrat's رَحِمَهُ ٱللَّٰهُ majaalis. Since that day, the piety and nobility of Hazrat رَحِمَهُ ٱللَّٰهُ became embedded in my heart and mind.

The relationship between my respected father and Moulana Muhammad Ahmad Saheb رَحِمَهُ ٱللَّٰهُ grew stronger and stronger as the days went by and, in a very short time, he granted my father khilaafat. He started to love my father so much that he would refuse to drink tea and have supper without my respected father's company. If, for some reason, my respected father was delayed, Hazrat رَحِمَهُ ٱللَّٰهُ would send numerous people to call him and bring him and he would continue waiting until my father arrived. This stayed his practise right to the very end. In fact, on numerous occasions he said: "I won't go to Jannah without you either."

﴿ذلك فضل الله يؤتيه من يشاء﴾

That is the favour of Allah ﷻ
which He bestows upon whoever He wills.

His stay at Madrasah Baytul-Ma'aarif, Ilahabad

In 1400 AH, he moved from Sabri Manzil and took up permanent residence at Madrasah Baytul-Ma'aarif. Hazrat's رَحِمَهُ ٱللَّهُ four-year stay proved to be a great blessing and of great benefit – not only to the residents of the madrasah and the village people, but in general. 'Ulamaa and mashaaikh started visiting. Hazrat would enlighten the students, teachers, taalibeen and saalikeen with his beneficial discourses and his special tawajjuh. Sometimes Hazrat would recite his own poetry, while in a special state of spiritual ecstasy, which had a unique effect on those present in the majlis. Sometimes he would expound on matters relating to Tasawwuf and sometimes he would be overtaken by a state of silence. In short, people benefitted greatly from Hazrat's blessed presence, his spiritual discourses and advices.

Due to ill-health and sickness, Hazrat moved to the home of his very special associate and mureed, Doctor Abraar Ahmad Saheb. Nevertheless, Hazrat would most often specially come to meet my father – either at Baytul-Ma'aarif or nearby at my Father's house. Sometimes he would say: "Moulana! I only came to see you. I won't stay long."

His method of islaah and tarbiyat

Hazrat رَحِمَهُ ٱللَّهُ had a very unique way of reforming and nurturing others. He was extremely gentle, kind and compassionate. He was generally overpowered by a Jamaali condition but would sometimes be strict and firm if it was appropriate to be so. Hazrat رَحِمَهُ ٱللَّهُ was very careful with regards to bay'at. He would not be hasty in accepting anyone's bay'at. If my father told him, "Hazrat, this is a good person," he would accept his bay'at. He

was even more careful and strict when it came to giving khilaafat and ijaazat. In this regard, he would also only consult with my father. If Hazrat رَحِمَهُ ٱللَّٰهُ was satisfied with my father's opinion regarding someone, he would give khilaafat to him.

Strict adherence to Shari'ah and Sunnah

Hazrat رَحِمَهُ ٱللَّٰهُ was extremely particular about following the Sunnah and would try to practise on any and every Sunnah, to such an extent, that he would start with salty food and end with salty food as well. If he accidentally put his left foot into his trousers first, he would remove his left leg [immediately] and put his right leg in first, and he would remove his left leg first when removing his trousers. He always tried to greet with salaam first. He would shake hands with people, go to visit friends, family and 'ulamaa, and would generally not participate in weddings. If ever he did participate, he would turn around and leave the moment he noticed anything contrary to the Shari'ah or Sunnah.

Zikr of Allah ﷻ and recitation of Quraan

He would recite the Quraan with great enthusiasm and would be overcome with a special spirituality whenever he was reciting. In his hometown he would perform his zikr after the Maghrib salaah. He would go to the adjacent garden and perform his zikr with great concentration. Even in this case, he would be overcome with a special spiritual condition. Hazrat رَحِمَهُ ٱللَّٰهُ can only be correctly described by his own poem:

گیا میں بھول گلستاں کے سارے افسانے
دیا پیام کچھ ایسا سکوتِ صحرا نے

I've forgotten all the fabulous events of the oasis …
The silence of the desert conveyed to me
a message sounding something like this.

Towards the end of his life, Hazrat would mostly engage in zikr within his heart. Sometimes he would pick up a tasbeeh and recite some tasbeehaat, and at other times he would engage in audible zikr.

Tawakkul and zuhd

Hazrat's رَحِمَهُ ٱللَّهُ life was full of tawakkul and zuhd. He was completely imbued with the quality of tawakkul. He was never worried about his sustenance and he [always] used to say: "This pocket of mine is like Hazrat Abu Hurayrah's رَضِيَ ٱللَّهُ عَنْهُ bag – however much I need I take out of my pocket." For this reason he remained completely independent of the makhlooq. If anyone would say to him, "Hazrat, if you need anything then please tell me," he would respond by saying: "I have never expressed my need to anyone else, why should I express it to you?" How true the statement made by Iqbaal رَحِمَهُ ٱللَّهُ:

It estranges the heart from both the worlds…
Strange indeed is the enjoyment of recognizing Allah جل جلاله

However, if any close friend would offer anything out of love and sincerity, he would accept it and he would make a lot of du'aa for the one who gave it to him. On the other hand, if he doubted the sincerity of the giver in any way, he would return his gift and would not feel bothered about it in the least.

His hospitality

Another great quality of Hazrat رَحِمَهُ ٱللَّهُ was his hospitality. He would host and serve anyone and everyone. If anyone came to his hometown, Phoolpur, he would become extremely happy and would bring him food and serve him personally. If 'ulamaa or mashaaikh came, he would become absolutely delighted and would serve them as best he possibly could … and he would! This is explained in his following poem:

ترا آنے سے احساس میں جان مسرت ہے
مگر جانا ستم ہے حسرت ہے قیامت ہے

Your coming brings great joy to my heart,
but when you leave it is like oppression,
depression and Qiyaamah!

I will now quote the article my respected father, Hazrat Moulana Muhammad Qamaruzzamaan Saheb (مدّ ظلّه العالى), wrote regarding Hazrat رَحِمَهُ ٱللَّهُ in "Faizaan-e-Muhabbat" under the chapter "Good character and conduct with his adversaries and antagonists."

Good character and conduct with adversaries and antagonists

In "Faizaan-e-Muhabbat", under this chapter, my respected father, Hazrat Moulana Muhammad Qamaruzzamaan Saheb (مدّ ظلّه العالی) wrote the following regarding Hazrat رَحِمَهُ ٱللَّهُ:

"Hazrat's رَحِمَهُ ٱللَّهُ special feature was treating those who ill-treated him with the best akhlaaq and to not only forgive and overlook those who offended and oppressed him, but to show them compassion and empathy. In this way he practically demonstrated his obedience to the Divine Instruction:

﴿ادفع بالّتی هی احسن﴾

Ward off ill-treatment with the best demonstration of akhlaaq.

… and on the advice:

احسن الی من اساء الیك

Be good to those who ill-treat you.

This was ingrained in Hazrat's رَحِمَهُ ٱللَّهُ character and in this quality Hazrat followed the life of Rasoolullaah ﷺ in a very unique way.

Accordingly, it has been narrated that Hazrat Ibnu 'Abdaas رَضِيَ ٱللَّهُ عَنْهُ asked Ka'b Al-Ahbaar رَحِمَهُ ٱللَّهُ: "What is the description of Rasoolullaah ﷺ in the Torah?"

He replied: "He has been described as follows: 'Muhammad the son of 'Abdullah will be born in Makkah, will migrate to Taabah (Madinah) and he will travel to Syria. There will be no

vulgarity or lewdness in his speech, he will not make a noise in the market places nor will he respond to a wrong by doing a wrong. He would rather overlook and forgive and his ummah will praise Allah ﷻ abundantly during adversity and prosperity.'"[32]

There are many of Hazrat's رَحِمَهُ ٱللَّٰهُ poems which hint towards the severe difficulties and trials which he had to bear after starting his journey down this proverbial alley of Allah's ﷻ love. Whenever Hazrat رَحِمَهُ ٱللَّٰهُ would start to read those poems, it would remind him of those trying times and, although he had perfect patience and would hide his condition, his tear-filled eyes would tell the painful story of injustice and adversity that was hidden in his heart. An example of this is:

جور و ستم سے جس نے دل کو کیا ہے پاش پاش
احمد نے اس کو بھی تہہ دل سے دعا دیا

Whoever shattered the heart with injustice and oppression ...
Ahmad made du'aa for him from the bottom of his heart.

To further elucidate this point, I thought it appropriate to quote two stanzas of a very famous na't of Iqbaal Ahmad Suhail A'zamgadhy which Hazrat رَحِمَهُ ٱللَّٰهُ would emotionally recite during his majlis. Since it explains a certain aspect of Hazrat's رَحِمَهُ ٱللَّٰهُ life, it would not be out of place to quote it – even though it had been written specifically for Rasoolullaah ﷺ.

[32] Footnote of Tafseer-e-Mazhari, Vol.1, p.138

راہ میں کانٹے جس نے بچھائے　　گالی دی پتھر برسائے
اس پر چھڑکی پیار کی شبنم　　صلّی اللہ علیہ و سلّم
سم کے عوض داروئے شفا دی　　طعن سنے اور نیک دعا دی
زخم سہے اور بخشا مرہم　　صلّی اللہ علیہ و سلّم

Upon those who strew thorns in his path, swore at him and threw stones at him he sprinkled the dew of love –
May the peace and mercy of Allah ﷺ
rain down upon him from above.

In lieu of poison, he offered antidote, he made a beautiful du'aa in response to insults,
bore wounds and responded with ointment and salve –
May the peace and mercy of Allah ﷺ
shower down upon him from above.

Similarly, Hazrat's رَحِمَهُ ٱللَّهُ brother-in-law, Muhammad Haseeb Saheb Rehbar Partaapgadhy, who was a proficient poet, wrote a poem called "Nazraanah-e-'aqeedat" (Presenting my devotion) in praise of Hazrat. Two appropriate stanzas have been selected and reads as follows:

کردار کی عظمت سے گفتار کی جادو سے
دشمن کو بھی وہ اپنا گرویدہ بنائے ہیں
جو دل پہ گذرتی ہے دنیا اسے کیا جانے
غم اپنا تبسم کے پردے میں چھپاتے ہیں

Through the magnificence of his behavior
and the magic of his speech
he has cast a spell of love on even his greatest rival.
But, what will the world ever know

about the pain that is in his heart
because he hides his anguish behind the veil of a smile.

Hazrat رَحِمَهُ ٱللَّهُ really liked these lines of poetry and, regarding the second stanza, he said: "This stanza is a perfect description of my entire life." For this reason he would occasionally recite it himself and sometimes he would ask Haseeb Saheb to recite it so he can hear it. He would then tell him how beautiful it was and how much he loved that poem.

In short, by just looking at his impeccable character and akhlaaq when dealing with others – whether he knew them or not – one can safely say that the following poem fits Hazrat رَحِمَهُ ٱللَّهُ like a glove:

آسائش دو گیتی تفسیر ایں دو حرف ست
با دوستاں تلطف و با دشمناں مدارا

The peace of both Dunyaa and Aakhirah
lies in the following two things ...
being kind to your friends, and treating your enemies
with good character and diplomacy.

These good character traits are definitely so sublime that we, Hazrat's رَحِمَهُ ٱللَّهُ servants and associates, should certainly inculcate them within our own lives. The reason for this is that it would be a crying shame if we were unable to rectify our natural crookedness and bad character even though we had the opportunity to spend time in the company of a person with a character as sublime as Hazrat's رَحِمَهُ ٱللَّهُ.

Literary works

1. Roohul-Bayaan: This is a collection of all the lectures and discourses that Hazrat رَحِمَهُ ٱللَّٰهُ had delivered with all sincerity, deep concern and simplicity on different occasions. These discourses were compiled by Moulana ‘Ammaar Ahmad Saheb (زيد مجده) during Hazrat’s رَحِمَهُ ٱللَّٰهُ lifetime and had been published under the title “Roohul-Bayaan.” Unfortunately it wasn’t available on the market for a long time. Therefore, with a few additions and some editing, under the supervision of Moulana Iqbaal Ahmad Saheb of Lusaka, Zambia, it is being published once more. (Volume one has already been published and, very soon, in shaa Allah ﷻ, volumes two and three will be published.)

2. ‘Irfaan-e-Muhabbat: This is a beautiful treasure of Hazrat’s رَحِمَهُ ٱللَّٰهُ poetry which are dripping with ma’rifat of Allah ﷻ and which Moulana Sayyid Muhammad Al-Hasani had beautifully compiled and arranged under [relevant] titles and headings. My respected father wrote an explanation of it under the name “Faizaan-e-Muhabbat” which Hazrat رَحِمَهُ ٱللَّٰهُ liked very much. Alhamdu Lillaah, it was published during Hazrat’s رَحِمَهُ ٱللَّٰهُ lifetime.

3. Kamaalaat-e-Nubuwwat: This is one of Hazrat’s رَحِمَهُ ٱللَّٰهُ books that is well worth reading. It is a translation of the beginning of Moulana Muhammad Ismail Saheb Shaheed’s رَحِمَهُ ٱللَّٰهُ very controversial and intellectual (Ma’rakatul-Aaraa) work, “Mansab-e-Amaanat.”

Apart from that, some other aspects of Seerah have also been included.

4. Akhlaaq-e-Salaf: This was Hazrat's رَحِمَهُ ٱللَّهُ fourth book and is a summary and translation of 'Allaamah Sha'raani's رَحِمَهُ ٱللَّهُ work in which the akhlaaq and teachings of the pious predecessors have been discussed at length.

Demise

On 3 Rabee'uth-Thaani 1412 AH, corresponding with 12 October 1991 CE, after 49 days of constant unabated suffering, Hazrat رَحِمَهُ ٱللَّهُ made his way to the everlasting abode of the Aakhirah, leaving behind thousands of sincere admirers and followers.

انّا لله و انّا اليه راجعون

An enormous crowd of ardent followers attended his janaazah which was held at Mansoor Park and performed by his son, Moulana Ishtiyaaq Ahmad Saheb. He was buried alone in a graveyard called "Aam," which is outside the suburb of Raam baagh. May Allah ﷻ fill his qabr with Noor and grant him a cool and tranquil resting place.

Successors

Hazrat رَحِمَهُ ٱللَّهُ was survived by six daughters and three sons. The sons' names are as follows:

1. Moulana Ishtiyaaq Ahmad Saheb who was also Hazrat's رَحِمَهُ ٱللَّٰهُ khaleefah,
2. Irshaad Ahmad Saheb,
3. Qaari Mushtaaq Ahmad Saheb, who is the administrator of Madrasah 'Irfaaniyyah, Lucknow.[33]

The eldest son, Moulana Ishtiyaaq Ahmad Saheb, passed away in 1416 AH and is buried right next to his father's grave. May Allah ﷻ fill his qabr with Noor.

Written by (Hazrat Moulana) Mahboob Ahmad (Saheb), son of (Hazrat Moulana) Qamaruzzamaan (Saheb) Nadwi.

Shawwaal 1419 AH.

[33] Maa shaa Allah, it is a very beautiful madrasah in which memorization of Quran and tajweed are being taught in the finest way. They also teach the academic course of Darul 'Uloom Nadwah up to the fifth or sixth year. (Hazrat Moulana) Mahboob Ahmad (Saheb).

Sayings of Hazrat ‘Aarif Billaah رَحِمَهُ ٱللَّٰهُ

by (Hazrat Moulana) Fazl Mahmood (Saheb) Falaahi

[Taken from “Roohul-Bayaan”: The advices of ‘Aarif Billaah, Hazrat Partaapgadhy رَحِمَهُ ٱللَّٰهُ]

1. Nowadays our condition is very strange … we have completely forgotten the biographies of our pious predecessors رَحِمَهُمُ ٱللَّٰهُ and the Sahaabah Kiraam رَضِيَ ٱللَّٰهُ عَنْهُمْ. We have become so unmindful that no single part of their lives is [visible] in us. We don’t have the same imaani fervour, we don’t have the same strength of imaan and we don’t have the same love and reverence for Rasoolullaah ﷺ that the Sahaabah رَضِيَ ٱللَّٰهُ عَنْهُمْ had. We can clearly see that our hearts are devoid of love and reverence for Allah ﷻ and Rasoolullaah ﷺ. We also have no conviction in us regarding the Aakhirah, no esteem or honour for the Speech of Allah ﷻ – the Quraan – and no importance for the very being of Rasoolullaah ﷺ or any of his teachings. The outcome of all of this is quite obvious.

2. The blackness of the heart only increases by not repenting, until a time comes when the entire heart is covered in blackness. Such a heart is called a dead heart. Our hearts have become blackened but we don’t even realise it. The pious friends of Allah ﷻ, however, don’t only sense this blackness, they also sense the Noor that is created in the heart through obedience to Allah ﷻ. If we go to these pious people and the rust is removed from our hearts, we will also start to sense the blackness and Noor of the heart.

3. A Qalb-e-Saleem is one that is free from shirk, ostentation, jealousy, pride, malice, hatred [and other spiritual diseases]. In other words, one that is free from all bad, base and ignoble qualities and which is filled with love for Allah ﷻ. Hazrat Shaykhul-Hind رَحِمَهُ ٱللَّهُ said that a qalb-e-saleem is one that is free from all spiritual illnesses.

4. Shaykh Muhiyyud-Deen Ibnul 'Arabi رَحِمَهُ ٱللَّهُ was a great Qutb of his era. He is also called Shaykh-e-Akbar. He said: "It is Sunnah to enter the masjid with the right foot first and to leave with the left foot first. When someone does this, realising that it is a Sunnah, it is such a karaamat that it is a hundred times better than flying! The reason is that, in doing so, one is following a Sunnah and following the Sunnah leads to one gaining proximity to Allah ﷻ and one will never gain a proximity to Allah ﷻ by flying around in the air."

5. Remember! If you sacrifice your heath and wealth to go out in the path of Allah ﷻ, He will grant you success. Eat, drink, do business and earn a living, but always remember that all of this must be done according to the Shari'ah. We should not take a single step contrary to the Shari'ah and that is where our success lies. The outcome of sin and disobedience is nothing but loss and disgrace.

﴿خسر الدنيا و الآخرة ذلك هو الخسران المبين﴾

They lost out on the Dunyaa and on the Aakhirah ...
That is the greatest loss

6. To deliver a lecture or speak in public is very easy. But, in actual fact, speaking sincerely and only for the pleasure of Allah ﷻ without any ulterior motive – not wealth, not name and fame, not riches – but only to give the message of the Deen for Allah ﷻ and to please Allah ﷻ … this is very difficult. This is the level of Nubuwwah and an act of gaining closeness to Allah. In order to achieve this, one will have to follow the same path that the Ambiyaa عَلَيۡهِمُ ٱلسَّلَامُ followed and one will have to do exactly what they had done. Their path is that one should have no ulterior motive whatsoever – not wealth nor status and fame. Their only concern was to please Allah ﷻ and all their efforts were focussed on how the servants of Allah ﷻ could be guided.

7. The condition of the Muslims today is that our desire for the Dunyaa is consuming us and [in the process] our lives have become unenjoyable and unpleasant. If we really look into our lives we will see just how boring, troubled and tense our lives actually are. Just go and ask the friends of Allah ﷻ about the condition of their hearts, about the peace that is created in the heart as a result of obedience to Allah ﷻ and about the tranquillity they experience because of the zikr of Allah ﷻ. Truly! It is through the zikr of Allah ﷻ that hearts find serenity and peace.

   Allah ﷻ says:

﴿الا بذكر الله تطمئنّ القلوب﴾

Verily in the zikr of Allah ﷻ do hearts find tranquility.

By the oath of Allah! The heart will never find peace in wealth or riches nor will it find peace in large, lavish palatial homes or in having large families. If anything will grant the heart peace and tranquillity it is the zikr and remembrance of Allah ﷻ. We, therefore, need to remind ourselves of Allah's ﷻ favours upon us and always bear His bounties in mind.

8. The condition of a true believer is that he cries while engaging himself in the obedience of Allah ﷻ and the condition of a munaafiq is that he laughs and smiles even though he is living in the disobedience of Allah ﷻ and His Rasool ﷺ.

9. Today our condition is such that if someone has the right 'aqeedah, he lacks in 'ibaadat and if his 'ibaadat is relatively passable, his business dealings are found wanting and if his business dealings are reasonably acceptable, his akhlaaq is unsatisfactory and his social interaction skills are deplorable. Understand well that one will only be a true, perfect, obedient believer when all these facets of his life are up to scratch. His social interaction skills, his akhlaaq, his business dealings and his 'aqaaid should all be correct! He must in no way act hypocritically and he should have love in his heart for his fellow Muslims.

10. It was always the practise of the Ambiyaa عَلَيْهِمُ ٱلسَّلَامُ and all the 'ulamaa-e-rabbaaniyyeen رَحِمَهُمُ ٱللَّٰهُ that, along with doing good and abstaining from wrong themselves, they would always enjoin good upon others and forbid

them from wrong. What effect will there possibly be in the words and da’wat of an ‘aalim who has not annihilated himself in the obedience of Allah ﷻ? How will someone call others to Deen while he himself is not on the straight path? For this very reason it is imperative that he should practise on Deen himself and calls others to do the same. He should become pious and righteous himself and also try to inspire others to piety. He should abstain from wrong and sin himself and call on the Muslims to do the same. Only when a person practises himself will his words have an effect when he calls others.

11. Open your ears and listen to me! You cannot consider anyone’s words or deeds to be proof (of permissibility) in Deen. Whether he is a Shaykh or an ‘aalim, if his words and deeds are contrary to the Quraan and the Sunnah, it can never be considered a proof. This is why we cling to the pious elders – so that we can learn [from their actions and words] and inculcate obedience to Allah ﷻ and His Rasool ﷺ [into our lives]. If we hold on to them for this reason, then it will be lawful. On the other hand, how can it ever be permissible to almost deify them and practically worship them? This is open shirk and clear misguidance. No true ‘aalim and no real friend of Allah ﷻ can ever go against the teachings of Allah ﷻ and His Rasool ﷺ. How can those who force others to do what they themselves want ever be considered the friends of Allah ﷻ? The real friends of Allah ﷻ are those who have forgone their own views and their own opinions (in lieu of the commands of Allah ﷻ).

12. True servitude and submission to Allah ﷻ is to live like a true bondsman of Allah ﷻ – to annihilate your own self in the obedience and pleasure of Allah ﷻ by fulfilling [His] instructions and abstaining from prohibitions and to constantly be concerned about pleasing Allah ﷻ. Believe me, anyone who engages himself in the servitude of Allah ﷻ, will become obedient to Him, start to fear Him and find His love … his entire life will change. He will find the enjoyment of Jannah in this very Dunyaa! This is what the pious elders mean when they say: "Our Jannah is in our hearts. No-one can take it from us, even if they try." I am telling you the honest truth that by saying "Allah, Allah" – by taking the name of Allah ﷻ – you will attain an amazing spiritual condition, a remarkable enjoyment, a phenomenal sweetness and an extraordinary happiness.

13. The love and fear of Allah ﷻ were both so entrenched in the hearts of the Sahaabah Kiraam رَضِيَ ٱللَّهُ عَنْهُمْ that their every footstep was in accordance with the pleasure of Allah ﷻ and they constantly saw themselves as though they were standing in front of Allah ﷻ. They were never unmindful of the presence of Allah ﷻ … and this is the essence of life.

14. Listen carefully, brothers! Sin is more dangerous than arsenic! It kills the soul. Sin and disobedience to Allah ﷻ cause rust to spread over the heart of insaan as a result of which the heart becomes black. Unfortunately we do

not realise this in the least and we are not worried about it at all. The condition of the Sahaabah Kiraam رَضِيَ اللهُ عَنْهُمْ and the pious predecessors رَحِمَهُمُ اللهُ was such that, although they would spend their every moment in the worship and zikr of Allah ﷻ, they would cry over not having been able to fulfil the right of Allah ﷻ in the least and that they were unable to worship Allah ﷻ as He ought to have been worshipped and that they were not able to express their gratitude for the bounties of Allah ﷻ as they should have.

15. A pious man once said: "Tasawwuf is that one develops a concern for that which is permissible and that which is impermissible. In other words, he starts to worry about what is permissible for him to do and [he starts] to abstain from all the things which are impermissible." Subhaanallah! What a comprehensive definition! We must strive to create that very same concern within us. Every Muslim should develop this concern, and indeed everyone is responsible for this. Whether male or female, young or old – everyone should have the concern within him that his every step should be in accordance with the pleasure of Allah ﷻ and all his time should be spent in obedience to His commands.

16. I take an oath that the light in our eyes whereby we see is such a great bounty that even if we were to worship Allah ﷻ until the Day of Qiyaamah, we would not be able to thank Him for it. Similarly, cold water is a great bounty of Allah ﷻ and we will be questioned regarding it. When the following verse was revealed:

﴿ثمّ لتسئلنّ يومئذ عن النعيم﴾

Then, on that Day (the Day of Qiyaamah), you will be asked regarding all the bounties you enjoyed.

The Sahaabah Kiraam رَضِيَ اللهُ عَنْهُمْ asked Rasoolullaah ﷺ: "Oh Rasoolullaah! Regarding which bounties will we be questioned?"
"You will be asked regarding whether or not you thanked Allah ﷻ for the sip of cold water which you took," he ﷺ replied.

17. The pious elders have said – and I always mention it – that there are two conditions that need to be met in order for deeds to be accepted. The first condition is that the deed must be according to Sunnah, and the second conditions is that the deed must be done for Allah's ﷻ pleasure only. In other words, the deed must be done with complete sincerity. Therefore, any deeds that are not done according to the Sunnah will not be accepted and any deeds that are not done sincerely will not be accepted. Allah ﷻ says:

Oh people! Those deeds which are free from shirk and show belong to Allah ﷻ alone.

18. Insaan is made up of razaail and fazaail. The capacity to act on both has been instilled within him and he has been made responsible for shunning razaail and inculcating fazaail. By fazaail we mean all those good and praiseworthy qualities that are supposed to be in the

heart of a believer, such as humility, patience, gratitude, trust in Allah ﷻ, surrendering one's affairs to Allah ﷻ, being pleased with the decree of Allah ﷻ and so forth. All of these are called good akhlaaq and should be developed within the heart and one should purify the heart of razaail.

19. The reality of sulook is that a man's outward form should be in sync with the Shari'ah and his heart should be imbued with good akhlaaq. If the concern to achieve this can be created in the ummah – in other words, the concern that no single action of mine should be contrary to the pleasure of Allah ﷻ, and that my outward appearance as well as my internal state need to be rectified – then understand that everything will fall into place. Unfortunately very little attention is paid to these things. Just look around you and see the extent of unmindfulness in the ummah.

20. Hazrat Ghaus-e-Paak[34] رَحِمَهُ ٱللَّهُ said: "The heart of a believer does not know how to complain. It is always pleased with the command of Allah ﷻ." Regarding this, I just remembered one of my own poems:

مرضی تری ہر وقت جسے پیش نظر ہے
بس اس کی زباں پر نہ اگر ہے نہ مگر ہے

Whoever constantly focuses on Your pleasure,
will have no ifs or buts on his tongue whatsoever.

[34] Please read the glossary for an explanation of this word specifically. It is a very important explanation.

21. Do you know how to revive and put life back into your heart? Then listen up! The way to revive your heart and put life back into it is through the zikr of Allah ﷻ and [by] remembering death. The zikr of Allah ﷻ is medicine for the heart and a cure for the soul. For this reason, we need to remain engaged in zikr and fikr. Together with this we need to fulfil the commands of Allah ﷻ and abstain from all forms of vice and sin. However, more attention should be paid to abstaining from vice and sin because it is easy to do good deeds but very difficult to abstain from wrong. Hazrat Mujaddid Alf-e-Thaani's رَحِمَهُ ٱللَّهُ son, Hazrat Ma'soom Saheb رَحِمَهُ ٱللَّهُ once said: "It is very easy to do good deeds but staying away from vice and sin is very difficult." He also added: "This is the level of Siddeeqiyyat."

22. Indeed true 'ilm is that a man recognises the plots and ploys of his nafs. You will never reach perfection until you attain this 'ilm. In fact, as a result of incomplete and deficient 'ilm one can fall prey to conceitedness and pride which is a terribly harmful thing. Having said that, one of my very own poems comes to mind in which this topic has been discussed:

ابھی واقف نہیں ہے تو نفس و شیطاں کے مکائد سے
مگر افسوس! کرتا ہے تو دعوئے ہمہ دانی

You are not yet acquainted
with the ploys of Nafs and Shaytaan ...
But, alas! You claim to know everything.

23. Whenever we go to the majaalis of the pious friends of Allah ﷻ and the ‘ulamaa, it is very important to go with an empty heart. In other words, we should go there thinking that we are nothing and that we know nothing. If we go there with preconceived notions in the heart then we will leave without having benefitted at all. The reason for this is that the friends of Allah ﷻ always look to see the spiritual maladies within us and they will perceive that our hearts are not clean. For this reason we should empty our hearts and turn our attention towards the friends of Allah ﷻ. This is exactly why the following poem has stated:

ز دعوی تہی آئی تا پر شوی
تو از خود پری زاں تہی میروی

Come without the claim that you are perfect
so that you can return, filled with perfection.
You are still filled with your claim to flawlessness,
which is why you leave as empty as you came.

24. The sum total of spiritual reformation is that you should rid yourself of razaail and imbue yourself with fazaail. Just as there are many physical illnesses, there are many spiritual illnesses. Is the sickness of pride not a sickness? Is the sickness of jealousy not a sickness? Is the sickness of greed not a sickness? Love for name and fame and love for wealth – are these not sicknesses?

25. Shaykh Sharafud-Deen Yahyaa رَحِمَهُ ٱللَّهُ very clearly explained the definitions of ‘abdiyyat and ‘uboodiyyat. He also very clearly explained the greatness and the

majesty of Allah ﷻ. Indeed, because all these points had been opened up to them, when they explain it, they really open the entire reality of it up. Look at how beautifully he makes the following point. He said: "There is consensus amongst those who tread the path of spiritual reformation that the person who considers himself better than Pharaoh is ruined and very unfortunate." He also said: "It is very easy to humble yourself in the eyes of others. A real (perfect) man is he who can humble himself in his own eyes."[35]

Subhaanallah! What an amazing point! It is really so that when a man gets true insight his gaze will be on his faults all the time and he will become lowly in his own eyes. I have written a poem regarding this very same topic:

کھل گئی جب سے چشمِ بصیرت
اپنی نظروں سے خود گر گئے ہم

When our eyes of insight opened up,
we fell from esteem in our very own eyes.

If you constantly bear your own faults in mind it will be impossible to develop pride. Therefore, we should always bear our own faults in mind and try to inculcate the quality of 'abdiyyat.

26. The more one increases his association with the Book of Allah ﷻ – the Quraan – the more love for Allah ﷻ will develop in him and because of the Quraan, the love

[35] In other words he truly considers himself to be unworthy and lowly.

for Allah ﷻ will just keep on increasing. What I mean to say is that by reciting the Quraan and listening to it, love for Allah ﷻ is created in the heart and it just continues to increase. This is also the way to attract the special mercy of Allah ﷻ and this is the way to perfect one's connection with Allah ﷻ.

27. We need to sit for a while and do some serious and sincere introspection regarding where we have spent our lives. Think about what we have done with our lives thus far. We are unmindful because we don't think about this. Months pass, years pass … how many days and nights have come and gone but we have not paid the slightest bit of attention to the fact that one day we all have to die, we'll have to stand in front of Allah ﷻ and answer as to how we had spent our lives, that Jahannam and Jannah are real and that we don't know which one of the two we will be sent to. We have wasted our lives. We have spent every moment in the disobedience of Allah ﷻ and still we pay no attention, we take no heed.

28. I have written an entire poem regarding the Quraan. One of the stanzas is as follows:

وہ جسکا ایک نقطہ بھی نہیں بدلیگا قیامت تک
وہ جسکا خود خدائے پاک کرتاہے نگہبانی

Oh you,
no single letter of whom will change until Qiyaamat.
Oh you, whom Allah ﷻ Himself is protecting.

Another stanza is as follows:

مفلس ہے! آہ بھی پھر موجود ہے میں گھر خزانہ
بھٹکتے پھر رہے ہیں چار سو اے وائے نادانی

The treasure is at home but still, alas,
he considers himself to be bankrupt and deprived.
We are wandering astray in every direction.
Oh Woe! What foolishness!

We should, therefore, recognise the extreme value of the Quraan, we should recite it with love and reverence and we should ponder over its meanings. We should also mould our lives according to the Quraan. Allah ﷻ says:

﴿افلا يتدبّرون القرآن ام على قلوب اقفالها﴾

Do they not ponder over the (meanings of the) Quraan or are there locks on their hearts?

29. True repentance is when base qualities are converted into good qualities. In other words, one's taubah will only be real and valid when one shuns razaail and inculcates fazaail within himself. As long as there are still razaail in one's life, it will be impossible for him to abstain from sin and as long there are no fazaail in one's heart, it will be impossible for him to remain steadfast in [performing] good deeds.

30. Listen up! Man in made up of razaail and fazaail. Allah ﷻ has placed both characteristics within him so that he can shun the razaail and inculcate the fazaail. Shunning razaail is called "Takhliyah" and inculcating fazaail is

called "Tah'liyah." This is how man can surpass the angels.

31. The ma'rifat of Allah ﷻ is a very great bounty and we should all consciously desire to attain it. The ma'rifat of Allah ﷻ cannot be attained as long as there are razaail in the heart. Hazrat Haji Imdaadullaah Saheb Muhaajir Makki رَحِمَهُ ٱللَّهُ said: "The capacity and potential to get the ma'rifat of Allah ﷻ will not even start developing in the heart until it is purified of razaail."

32. All those whom we give our love to in this Dunyaa will perish and cease to exist – why do we then attach our hearts to them? Our hearts should be attached to the One Who is everlasting and will never perish. This Dunyaa in temporary, love for this Dunyaa is temporary and the wealth and riches of this Dunyaa are also temporary. The Being of Allah ﷻ is everlasting and the love for Allah ﷻ is also everlasting. So you should attach your heart to Him alone and develop unwavering love for Him in your heart.

33. At some point we need to sit and ponder over our condition and take stock of ourselves – just as a businessman sits at night and checks his finances. If he has made a profit he is happy and if he has run a loss he despairs and makes a concerted effort the next day to make up for his loss. This is how we should take stock of our deeds.

34. Our condition is such that some people have the correct 'aqeedah but they are completely unmindful of their

‘ibaadat, and if they perhaps do some ‘ibaadat their social interaction skills are deplorable and they fail dismally when it comes to business dealings – not to mention the fact that his akhlaaq is getting worse and worse. How can this be the case when Rasoolullaah ﷺ was specifically deputed to teach and perfect akhlaaq? We should therefore adopt good akhlaaq, remove razaail from our lives and try our level best to develop fazaail within ourselves.

35. There is great enjoyment and sweetness in the recitation of the Quraan. Sadly, our condition today is that we find no pleasure in reciting the Quraan. We don’t enjoy it. Oh yes, but when it comes to fables and fairy tales, reading the newspapers and reading novels … then we really enjoy ourselves! The reason for this is that our hearts are sick. Our hearts have become covered in rust and the result is that we just don’t feel like reciting the Quraan.

36. Brother! We keep speaking and the audience keeps listening but we are stagnant – we have made no progress. No change has come about within us. How many lectures must we listen to? We attend the gatherings of the ‘ulamaa and mashaaikh but we have still not changed our lives. What a sad state of affairs. We should cry about our condition! We should discard our unmindfulness immediately and start concerning ourselves with transforming our hearts into real hearts. We should strive to develop the love and fear of Allah ﷻ within our hearts. When the love of Allah ﷻ and fear for Him enter someone’s heart, his condition starts to

change and he gets new life and vibrancy in his heart. Thereafter he starts to toe the line very carefully and warily – it shouldn't be that he somehow does something contrary to the commands of Allah ﷻ.

37. The reality of muraaqabah is pondering over the fact that Allah ﷻ is 'Aleem and Khabeer and that one should be fully aware of the fact that Allah ﷻ is Samee' and Baseer. Allah ﷻ says in the Quraan:

﴿انّه عليم بذات الصدور﴾

Verily He (Allah ﷻ) knows the condition of the hearts.

Allah ﷻ knows the very thoughts that cross our hearts and minds. If we meditate and ponder over this and bear in mind the fact that Allah ﷻ is Hakeem and Khabeer then, tell me, will we get involved in sin and transgression? This is the muraaqabah that prevents one from committing sin.

38. A person once told me: "You people don't believe in Rasoolullaah ﷺ." I told him: "In response to your accusation, I will render a poem that I have written myself. From this poem you will easily be able to determine my 'aqeedah. After you have heard my poem you are at liberty to think whatever you like about me." Then I recited:

اسکو مل ہی نہیں سکتا توحید کا جام
جسکی نظروں سے پوشیدہ رسالت کا مقام

He can never dream of drinking
from the goblet of tauheed
who has been blinded to the status of Rasoolullaah ﷺ.

We are Muslims. We believe in the Quraan. Allah ﷻ says in the Quraan:

﴿محمّد رسول الله﴾

Muhammad ﷺ is the messenger of Allah ﷻ.

Therefore, whoever believes in the Quraan but does not accept the prophethood of Muhammad ﷺ … then he can never be a believer because he has denied a verse of the Quraan.

39. The Hadith Shareef has declared the abuse of one's eyes (in other words, looking at non-mahrams) as adultery of the eyes. The effect of this remains in the eyes, and this is something that Allah ﷻ reveals to his pious servants. Be very careful when you go to the pious friends of Allah ﷻ and go there to change your heart and develop sincerity in your 'ilm and 'amal. Brother! Sincerity is the very soul of the 'amal.

I just remembered one of my own poems. Listen:

عمل کی روح ہے اخلاص جب تک کہ حاصل نہ ہو
نہیں آئے گی ایمان وعمل میں تیری تابائی

The soul of deeds is sincerity,
and until it is not attained,
no Noor in your imaan and 'amal
will there [ever] be gained.

40. Brother! When you involve yourself in acts of obedience and ‘ibaadat, spiritual exercises and mujaahadah, a special Noor will be created in the heart. In the same way, when one gets involved in sin and disobedience, a certain blackness and darkness is created in the heart. Allah ﷻ says:

﴿الله ولىّ الذين آمنوا يخرجهم من الظلمٰت الى النور﴾

Allah ﷻ is the gaurdian of the believers leading them safely out of darknesses into light.

From this we learn that whoever becomes the friend (wali) of Allah ﷻ, will be granted a special Noor. With the light of this Noor[36] he will not only be able to travel the path that leads to the pleasure of Allah ﷻ himself, but he will be able to illuminate the path for others and assist them to traverse it as well.

41. Hazrat Ghaus-e-Paak رَحِمَهُ ٱللَّهُ said: “Oh Allah! I was a nameless, unknown entity, then You sent me to Your makhlooq and made me speak. Oh Allah! Let my words have a positive effect and let your makhlooq benefit, otherwise return me to my state of namelessness!”

He also said: “After becoming an ‘aalim, it is not necessary to immediately ascend the mimbar and start lecturing. On the contrary, it is necessary for the ‘aalim to first spend time in the company of the pious friends

[36] Bearing in mind that this Noor is not a physical light, rather Divinely Inspired guidance, foresight and insight into the reality of what is happening around him.

of Allah ﷻ, rectify his heart and make it a real heart. Only then will his words have an effect.”

One of my own poems reads as follows:

دوستو! کچھ آسان نہیں ہے   دل مشکل سے بنتا ہے دل

Oh friends! It is no easy task ...
It is very difficult for a heart to become a heart.

42. It is also very important to be careful not to allow show and ostentation to creep into your actions. Furthermore, there should be no form of bid’at in any action. Bid’at is such a terrible thing that, if it is present, no action will be accepted – neither salaah, nor hajj, nor zakat, nor fasting. Bid’at is such an awful thing that as soon as it comes into the picture, ‘aql and sanity go flying out of the window. Therefore, one should try as hard as possible to abstain from bid’at in every action.

43. When Allah ﷻ wants to make something out of one of his servants, He grants him the taufeeq to sit in the company of some pious person. Those who have been blessed with the company of the pious are indeed very fortunate. They should appreciate this bounty and should express their gratitude. These pious people know all the obstacles in this path and will therefore point out all these pitfalls to those who are connected to them. We should be particular about doing good deeds and we should engage in the zikr of Allah ﷻ in great abundance. We should also take out some time and go and sit in the company of the pious people. In shaa Allah, through the blessings of these few things, it will

become very easy to practise on Deen and one will be granted the taufeeq to do good deeds.

44. The pious people have said that when a servant of Allah ﷻ sins, the enjoyment of making du'aa to Allah ﷻ will be removed. When the enjoyment of du'aa – which is the very essence of 'ibaadat – is removed, then what enjoyment will there be left in 'ibaadat? For this reason, please abstain from sins as far as possible and do not pass your life [while you are] unmindful of Allah ﷻ. Remember Allah ﷻ, make taubah and istighfaar and bear in mind the fact that one day we will die! This will help to dispel this unmindfulness.

45. The Quraan Shareef is the spoken Word of Allah ﷻ. This is the only form of solace for the lovers of Allah ﷻ in this Dunyaa. The lovers of Allah ﷻ find solace in reciting the Words of their true Beloved, and in doing so they find an enjoyment and sweetness that can never be explained. In the same way, the Ahlullaah take pleasure in the zikr of Allah ﷻ and in the recitation of the Quraan – which their souls relish and from which they derive great pleasure.

46. In his book "Tambeehul-Mughtarreen," 'Allaamah Sha'raani رَحِمَهُ ٱللَّهُ writes: "Hazrat Hasan Basri رَحِمَهُ ٱللَّهُ used to say: 'In the past, if someone had to recite the Quraan at night, people would see the effect thereof on his face in the morning. Today, even if someone had to recite the entire Quraan during the night, there would be no effect evident on his face the next morning. His

recitation of the Quraan is as insignificant as picking up a shawl.'"

47. Just as the place to look for a cure to physical ailments is the hospital, the place to seek a cure for spiritual maladies is the door of the Ahlullaah (in our time and age it is the khaanqah). One needs to refer to a Shaykh-e-kaamil in order to cure spiritual ailments. Those who are sincere seekers will stick to the doors of the Ahlullaah so as to be cured of the spiritual diseases of the heart.

48. The Ahlullaah are blessed with the condition that they are constantly aware of the presence of Allah ﷻ by means of which they find strength and enjoyment in their 'ibaadat. This is the very thing that keeps them from sinning. One of my very own poems regarding this is:

معیت گر نہ ہو تیری تو گھبراؤں گلستاں میں
رہے تو ساتھ صحرا میں گلشن کا مزہ پاؤں

If I don't have Your ma'iyyat, I'll be uneasy,
even in a beautiful garden.
But if You are with me,
I will experience the enjoyment of a garden
even if I'm in a desert.

49. Do you know what the reality of 'ilm is? It is a special Noor which Allah ﷻ places in the hearts of some of His servants by means of which they are able to easily differentiate between right and wrong. True 'ilm is

exactly that – that which assists you to know right from wrong. The ‘ilm that is only on the tongue is called customary ‘ilm and it has no value in the eyes of Allah ﷻ and Rasoolullaah ﷺ.

50. Brother! Three things are expected of you according to the Shari’ah: ‘ilm, ‘amal and sincerity. ‘Ilm can be derived from books to a certain extent and one might be able to practice on it, but as far as sincerity is concerned – which is more important than the other two – it will never be attained without the company of the Ahlullaah. This can only be attained from them and that is why we have to spend time in their company.

This is the end of the teachings and advices that have been extracted from the three volumes of "Roohul-Bayaan."

In the ensuing pages, selected poems from "Faizaan-e-Muhabbat" and their explanation have been mentioned.

For the sake of brevity the Urdu has been omitted.

Kindly refer to the original "Shaykhaan" for the Urdu poetry.

Whenever prose flowed from the effulgent tongue of ‘Aarif Billaah, Hazrat Partaapgadhy رَحِمَهُ ٱللَّٰهُ, it was collected and presented to the general masses, as well as to the learned in "Roohul-Bayaan," and it became their guiding light on this path of Tasawwuf. In the same way, whenever the vast and powerful fountain of poetry gushed forth from Hazrat's رَحِمَهُ ٱللَّٰهُ blessed tongue, it took the form of "Wa'z-e-Manzoom" – a collection of poetic advices, presented to the saalikeen in the book "'Irfaan-e-Muhabbat" which is jam-packed with the ma'rifat of Allah ﷻ. The great intellectual of Islam, Moulana Sayyid Abul Hasan Ali Nadwi رَحِمَهُ ٱللَّٰهُ, has written the following regarding the aforementioned book:

"May Allah ﷻ make this collection a means of igniting the spiritless hearts and filling the dry and desiccated eyes with tears. This is how rare and special this book is."

Furthermore, in the foreword of "'Irfaan-e-Muhabbat," Hazrat Abul Hasan Ali Nadwi رَحِمَهُ ٱللَّٰهُ wrote something to this effect:
"His words are filled with passion and ecstasy and are like a pure drink of love and ma'rifat. This love, ma'rifat, fervour and passion is so evident from his words that the only name suitable for it is "'Irfaan-e-Muhabbat."

Similarly, my spiritual guide and mentor, the voice of Hazrat ‘Aarif Billaah, Hazrat Moulana Muhammad Qamaruzzamaan Saheb (ادام الله فيوضهم) has written:

"As far as his poetry is concerned, every single bit of it is wonderful. What can been written regarding the linguistic beauty and the perfection of the meanings it presents?"

Further he said:
"By studying "'Irfaan-e-Muhabbat," apart from the fact that you will clearly see the simplicity of the words and how beautifully they flow, you will see how absolutely jam-packed the poetry is with spiritual barakat and mystical ecstasy which is by far more significant."

Accordingly, Hazrat رَحِمَهُ ٱللَّٰهُ himself writes:

درد و غم کا داستاں ہے یہ نہ شعر و سخن
تو تڑپ اٹھتا لگی ہوتی اگر دل میں لگن

This is a story of the love and pain in my heart ...
poetry it is not.
I become restless as long as enthusiasm in my heart I've got.

"Faizaan-e-Muhabbat," which is an explanation of Hazrat 'Arif Billaah's رَحِمَهُ ٱللَّٰهُ "'Irfaan-e-Muhabbat," a collection of the poetry which is brimming with the love and ma'rifat of Allah ﷻ, was written by my spiritual guide, mentor and Shaykh-e-Tareeqat, the voice[37] of Hazrat 'Aarif Billaah, during his lifetime. This explanation was written in the light of the Quraan and the Sunnah and substantiated by the statements of the senior scholars of Islam in a very refined, sophisticated, impressive

[37] In "Faizaan-e-Muhabbat," Hazrat Moulana Muhammad Qamaruzzamaan Saheb was able to express in words the hidden meanings contained in his Shaykh's poetry. Therefore he is referred to as his "voice."

and outstanding way. The words were carefully considered, and along with simple, easy-to-understand language, every statement has been supported with the relevant proof and the book has been divided into chapters.

This explanation and commentary of my guide and mentor – which he has done as only a true lover of Allah ﷻ can – is not only a means of clarifying the difficult aspects of Tasawwuf to the saalikeen, but it is also a unique and beautiful addition to Urdu literature and is an unmatched masterpiece. The pious friends of Allah ﷻ, the ‘ulamaa and all those in the know have expressed their approval and have accepted this work.

Hazrat ‘Aarif Billaah رَحِمَهُ ٱللَّٰهُ himself has named this explanatory work “Faizaan-e-Muhabbat” and has also made a very concise, yet comprehensive statement regarding it. This historic statement is:

“Alhamdu lillaah! ‘Faizaan-e-Muhabbat’ has turned out to be a complete and comprehensive book regarding the path of Tasawwuf.”

Just as, in the preceding pages, selected advices and sayings of Hazrat ‘Aarif Billaah رَحِمَهُ ٱللَّٰهُ have been mentioned in prose form, selected poems [have been extracted] from “Wa’z-e-Manzoom” – as taken from “Faizaan-e-Muhabbat” – and presented to the reader along with its explanation in the ensuing pages. May Allah ﷻ bless all the readers as well as myself with the full benefit of both “’Irfaan-e-Muhabbat” and “Faizaan-e-Muhabbat” – Aameen!

It was very difficult to choose which poems to include and which to exclude. Eventually, all those poems which Allah ﷻ inspired us to include were selected without any poems actually being specifically chosen.

Below follows the poems from “Faizaan-e-Muhabbat” along with the explanation of each one.

Fazl Mahmood Falaahi.

Before anything else, with the intention of seeking goodness and blessings, we start by mentioning the poem which Hazrat ‘Aarif Billaah Partaapgadhy رَحِمَهُ ٱللَّهُ had written in praise of Allah ﷻ, The Eternal and Infinite, which is filled with ma’rifat.

The Praises of Allah ﷻ

Oh Allah ﷻ, The Eternal, Your praises
are the sum-total of my life.
You alone are the Creator, You alone are theMaker.
You alone are the Lord of lives and the horizons.
There is no end to Your bounties.
How can anyone ever thank You?
Oh, The All-Knowing ... Oh, The All-Hearing ...
Oh, The All-Seeing!
You alone are Almighty, You alone are aware of everything.
Your name is medicine for my heart.
Your zikr is the cure for my soul.
This land and the skies, the sun and the moon,
All point to Your Being.
You alone are The Owner,
You alone are The Nourisher and Sustainer of the universe.
Whoever bows his head at Your door is Yours.
Who can ever understand Your greatness?
You alone are The Beginning, You alone are The End!
You alone are The Ultimate Objective, The One to call upon,
I sacrifice my heart and soul for You!
Oh my Rabb, free me from the trap of Shaytaan
and protect me from the wickedness of my carnal self (nafs).
Oh my Allah ﷻ! Make me Yours now!
Accept Ahmad’s du’aa.

In the explanation of this poem, the voice of ‘Aarif Billaah, Hazrat Moulana Muhammad Qamaruzzamaan Saheb says:

“If you ponder, you will find that every stanza is an entire book on the ma’rifat of Allah ﷻ and every phrase is a treasure of the ‘ilm and wisdom of Allah ﷻ. Furthermore, we can safely say that the du’aa that is mentioned in the end is undoubtedly the essence and crux of every du’aa. The special feature of this particular Hamd is that many of the beautiful names of Allah ﷻ have been mentioned, which is enough to make this poem outstanding. All Praise is due to Allah ﷻ and all bounties are from Him!

The Praises of Rasoolullaah ﷺ

The perfection and virtues of Rasoolullaah ﷺ are also endless, which is why no member of the ummah will ever be able to truly get the complete ma’rifat of Rasoolullaah ﷺ. Nevertheless, the lovers of Rasoolullaah ﷺ have written such praises and tributes to Rasoolullaah ﷺ that deserve to be written in the pages of the heart. In a similar manner, Hazrat ‘Aarif Billaah Partaapgadhy رَحِمَهُ ٱللَّهُ has also written some poetry in praise of Rasoolullaah ﷺ and as a tribute to him, some of which has been mentioned below:

When the name Muhammad comes onto the tongue ...
Friends! The true meaning of life has come!
The leader of all the prophets has come.
By just taking his name,
the spiritual effulgence of Darussalam has come.
Darkness was dispelled and Noor filled the heart

When the full-moon[38] came to Madina.
When the master of all the messengers came
the life of Dunyaa became a life of Jannah –
such a system came!
Oppression ended and justice was established.
The entire system fell into the hands of love.
How can insaan ever praise Rasoolullaah ﷺ
when salutations and salaam
descend upon him from the 'Arsh?
The means of attaining the everlasting life came.
In other words, the instruction to perform salaah came.

Subhaanallah! Along with expressing the greatness and loftiness of Rasoolullaah ﷺ, Hazrat has, in concise but comprehensive words, explained the reason why he was sent to mankind as a prophet as well as the benefits, fruits and positive effects that came to the fore as a result of his prophethood. This is a clear proof of the perfect insight and ma'rifat that Hazrat رَحِمَهُ ٱللَّهُ had of Rasoolullaah ﷺ.

Nonetheless, Hazrat has expressed his inability to sufficiently and adequately praise Rasoolullaah ﷺ – which is the absolute truth.

The Status of Rasoolullaah ﷺ

While explaining the lofty status of Rasoolullaah ﷺ, Hazrat said the following:

The prohibition of Muhammad is the Prohibition of Allah,
The declaration of Muhammad is the declaration of Allah.

[38] Rasoolullaah ﷺ.

If you were given eyes to see, you would notice
that the Noor of Muhammad is from the Noor of Allah!

If we are fair, we will see that this poem tells us of clear proof of his love for Rasoolullaah ﷺ as well as his ma'rifat of the status of Rasoolullaah ﷺ and his absolute devotion to him. If any stubborn person still accuses him of not loving and respecting the elders and Rasoolullaah ﷺ, then we have nothing to say to him.

The Magnificence of Rasoolullaah ﷺ

In this regard, Hazrat has written another poem which I present to the readers:

He can never drink from the goblet of tauheed
who has been blinded to the status of Rasoolullaah.

Subhaanallaah! What a beautiful poem! Had this been the only poem Hazrat had written in praise of Rasoolullaah ﷺ, it would have sufficed as solid proof of the ma'rifat Hazrat had of the position and status of Rasoolullaah ﷺ. That is why the 'ulamaa specifically liked this particular poem. Now take a look at the poem of love and devotion which Hazrat presented to Rasoolullaah ﷺ:

I've started thinking about Madina again ...
The madness of love has started to increase again.
Whose picture has this brought to mind?
The intense lightning bolts of love
have started to strike my heart.
Why should I not recite salutations and salaam

from the bottom of my heart?
It gives me the same enjoyment
that I would have received from seeing him!

Subhaanallaah! From this poem we can clearly see the intense love and devotion Hazrat had for Rasoolullaah ﷺ. Let it serve as a lesson and example for all of us. May Allah ﷻ bless us all with this great treasure so that we can attain true fortune and the prosperity of Aakhirah – Aameen.

In Praise of the Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ

Due to the extreme love and attachment Hazrat Partaapgadhy رَحِمَهُ ٱللَّهُ had for the Sahaabah Kiraam رَضِيَ ٱللَّهُ عَنْهُمْ he would not stand for the slightest fault or sin being attributed to these exalted personalities. Even in special majaalis he was constantly praising and lauding them. In this regard he also recited many poems – some of which have been mentioned below:

I'm thinking about the servants of Rasoolullaah ﷺ
I'm thinking about those helpers and Ansaar.
Allah ﷻ is pleased with them and they are pleased with Him.
I'm thinking of those
who were love-sick for Allah ﷻ and His Rasool ﷺ
The Siddiq, The Faarooq, 'Uthmaan and Haidar …
I'm thinking about those righteous personalities
who were so superior.

In each and every line we can see the extent of the deep love and true adoration and admiration that Hazrat رَحِمَهُ ٱللَّهُ had for the Sahaabah Kiraam رَضِيَ ٱللَّهُ عَنْهُمْ. Read the next poem and see how

profoundly and eloquently Hazrat describes the status of the Sahaabah Kiraam رَضِيَ اللّٰهُ عَنْهُمْ :

How can you even ask about the status of the Sahaabah?
It has no limit!
The Ansaar of Muhammad are the Ansaar of Muhammad!

In another place Hazrat wrote:

The status of the Sahaabah
supersedes and out-ranks all others.
They are all the miracles of obedience to Muhammad ﷺ.

Subhaanallaah! In this poem he says that the Sahaabah Kiraam رَضِيَ اللّٰهُ عَنْهُمْ attained their magnificent status because of their total and absolute obedience to Rasoolullaah ﷺ and by following him in every possible way. Through the barakat of this obedience and emulation, Allah ﷻ blessed them with every kind of success in both Dunyaa and Aakhirah.

The Reality of Islam

There is great wisdom and rationale in every single command of Allah ﷻ which you and I can never understand. All we need to do is happily and uncomplainingly accept the laws of Islam and be prepared to lay our lives down for every single one of them. Regarding this, Hazrat says the following:

Bow your head down enthusiastically
in acceptance of the commands of Allah ﷻ
What else can it be? …This is Islam!

The word Islam as defined in the Persian language is: “Bowing the head in obedience.”

The Meaning of ‘Irfaan

The word “’Irfaan” is commonly used, but very few people actually know the meaning and significance of this word. Hazrat ‘Aarif Billaah رَحِمَهُ ٱللَّٰهُ has explained its meaning in simple straightforward terms in the following poem:

From the bottom of my heart
I sacrifice my own self to please Him.
Understand that this is the meaning of ‘irfaan.

The dictionary definition of ‘irfaan is “knowing” and “recognising,” but in this poem Hazrat رَحِمَهُ ٱللَّٰهُ has eluded to the fact that simply knowing and recognising someone is not nearly enough – rather strict obedience and compliance is also indispensable. Someone’s ardent love will only be beneficial and fruitful if it is coupled with adherence and obedience. The truth of the matter is that it is the sign of true love that you will give anything to please the one you love and that you consider following and emulating your beloved your daily bread.

The Reality of Tareeqat

There are some deviant groups who believe that Tareeqat and Haqeeqat are separate from the Shari’ah. The ‘Ulamaa-e-Rabbaaniyeen have always refuted this false notion. Similarly, Hazrat Partaapgadhy رَحِمَهُ ٱللَّٰهُ vehemently refuted this false ‘aqeedah:

Every Tareeqat is null and void if it is contrary to Shari'ah. Both Tareeqat and Haqeeqat are subservient to Shari'ah.

Subhaanallaah! In this poem, Hazrat has explained Tareeqat and Haqeeqat in such a marvellous way that it deserves nothing less than to be written in gold. It would be even better if this explanation could be broadcast all over so that the misconception that some people have could be clarified.

In this regard, Hazrat 'Aarif Billaah رَحِمَهُ ٱللَّهُ mentions the statement which Sayyidina Rifaa'i رَحِمَهُ ٱللَّهُ made in his work "Kamaalaat-e-Nubuwwat":

"A Sufi will be considered to be treading the path of Tareeqat as long as he follows the Sunnah. The moment he strays from the Sunnah, he strays from the path of Tareeqat."

Love and Adoration

In order to follow the Shari'ah and the Sunnah it is incumbent upon us to love Allah ﷻ and His Rasool ﷺ. The following has been mentioned in "Fat'hul-Baari": "It is compulsory to love Allah ﷻ and His Rasool ﷺ to such an extent that one would fulfil that which is fardh and waajib. This is due to the fact that love will assist one to fulfil the commands of Allah ﷻ easily."

A very famous Persian saying in this regard translates as: "In love, many a bitter thing is sweet."

This is why Hazrat 'Aarif Billaah رَحِمَهُ ٱللَّهُ, with the greatest ma'rifat and love, and with the utmost conviction and certainty, openly declares:

Tell me whom I should sacrifice myself for besides Him!
Come and show me if you can find anyone like Him!

Subhaanallah! An insignificant person like me cannot even begin to explain the meanings and veracity of this poem. It is not an excuse, rather, it is a proof against all those who object to the lovers of Allah ﷻ and say: "Oh people! Let's be honest … is there any other being who possesses all the attributes of perfection so that I can sacrifice my life for him? You will obviously have no response other than the negative. Therefore, if we choose to lay down our lives for the very Being Who does enjoy this distinction, then why do you scorn and deride us?"

A poet very aptly said:

To give your life for the treasure [which] Jaan-e-Jaanaa has
(for the ma'rifat of Allah)
is a very paltry price to pay!

Let us just repeat and enjoy Hazrat's رَحِمَهُ ٱللَّٰهُ poem once more:

Tell me whom I should sacrifice myself for besides Him!
Come and show me if you can find anyone like Him!

The more you ponder over this poem, the more you will discover the secrets of its meanings and veracity. The truth is that the more you read this poem, the more you will strengthen your love and connection with Allah ﷻ.

Another poet has also written a similar poem. The poet probably had to face the ridicule and objections of others with regards to his love for Allah ﷻ:

Oh Well-wisher! What unreasonable thing have I done
by sacrificing my life for Him?
It's only one act done out of extreme love …
I haven't even done any of the other acts!

There is also a beautiful poem of Shaykh-e-Tareeqat, Qutb-e-Zamaanah, Moulana Fazlur-Rahman Saheb رَحِمَهُ ٱللَّٰهُ in this regard:

What do we have that is worthy of being sacrificed for You?
All we can do is to lay down
the life that we has borrowed from You.

Hazrat 'Aarif Billaah رَحِمَهُ ٱللَّٰهُ has written so many poems regarding his extreme love and adoration for Allah ﷻ and His Rasool ﷺ that it is very difficult to find anyone else to match him. However, when we look at the extent and level of this love and adoration, the poetry he wrote is literally only a drop in the ocean. As they say in the Persian language:

I told you the story of my love,
however, at best …
it's just a sample for you to judge the rest.

I will now present some of those "samples" for you to judge:

It is like Qiyaamah for Your lover
not to be able to express his love for You all the time.
It's like not being able to speak, even though I have a tongue.
This is the beneficence of love …
This is the obligation of love …
that even though I am the embodiment of a love story –
my story I may not tell.

In this poem Hazrat 'Aarif Billaah رَحِمَهُ ٱللَّٰهُ is teaching a very important principal – in fact, he is explaining the condition of his heart. So many spiritual inspirations and so many spiritual conditions affect his heart that, even though he has a tongue to speak, he cannot express or divulge these secrets of love. This is also a very special etiquette of Tareeqat and a pre-condition of love. The reason for this is that love and adoration is something of the heart and soul and it is hidden from others, which is why Allah ﷻ prefers it to be kept secret.

This is why the Kaamileen have disliked it when someone who has this love and adoration for Allah ﷻ exposes and publicises it. In fact, they considered it to be a result of his inability to contain it (which is a sign of spiritual weakness).

Hazrat 'Aarif Billaah رَحِمَهُ ٱللَّٰهُ explains this topic in various ways, as you will see:

He will achieve nothing!
I've already understood his trickery…
The one who takes a single sip of love
and starts to boast about it.

In this poem Hazrat رَحِمَهُ ٱللَّٰهُ is advising the Saalikeen to develop a strong spiritual capacity and high-mindedness and to do away with their petty-mindedness. They should strive to become the embodiments of this poem:

We are not drunkards that jabber nonsense all the time!
We drink jug after jug (of the love of Allah ﷻ),
but we keep our wits about us!

Hazrat ‘Aarif Billaah Partaapgadhy رَحِمَهُ ٱللَّٰهُ has eluded to this in another of his poems:

This is how to contain love … this is the condition of love:
To be restless day and night
but not even be able to let out a sigh!
This is the Mi’raaj of love … this is the miracle of love:
To have a thousand wounds in the heart,
but still smile … still be happy.

This is truly the miracle of love – that it makes bitter situations sweet and one starts to enjoy, relish and delight in the pain and hurt one experiences in the heart. Take a look at this poem:

Don’t let anyone find a way in,
and don’t let any Ghayrullaah come close!
Oh Ahmad! Be ever watchful of the boundaries of your heart!

Subhaanallaah! We can’t express what a beautiful poem this is that Allah ﷻ allowed Hazrat to compose. It would not be incorrect to say that it is the very essence of Tasawwuf. In this poem he has not only advised himself, but has given all the saalikeen a very powerful advice: understand that your first responsibility is to guard your heart at all times. This is the bounties of “Paas Anfaas” and “Dawaam-e-Muraaqabah.” Now read what Shaykhul-‘Arab wal-‘Ajam, Haji Imdaadullaah Muhaajir Makki رَحِمَهُ ٱللَّٰهُ says in the following poem:

How can anyone other than Him occupy my heart?
My constant thought is about the countenance of my Beloved!

The Miracle of Love

You may have heard many stories about the karaamaat of the pious people. Most of the time we hear these stories, so it would be foolish to think that you have not heard them. However, you have never heard about the miracle of love from anyone! So today you will hear it from the mouth of the great 'Aarif of India:

Oh Allah! This is the karaamat of love and devotion ...
Congratulations, Ahmad! I am a poet in captivity.

Another poem with a similar meaning:

With a single glance of love, oh Ahmad,
a speck of dust becomes a full moon!
Through the faiz of love, all praise be to Allah ﷻ,
a prison becomes the envy of Firdaus!

Subhaanallaah! If being a poet in captivity and the fact that a prison becomes paradise, or rather, that a prison becomes the object of paradise's envy, is not a miracle – then what is? This perspective is definitely unique and unprecedented and is a clear indication of Hazrat's extraordinary artistic flair.

The Enjoyment in Love

The general perception is that there is only bitterness and loss in love, but that is because people don't know the secret that there is a lot to be gained as well. Look at the next poem which Hazrat wrote:

There is, by the oath of Allah,
incredible enjoyment in the path of love.
Even if there is difficulty, there is still immense repose.

Hazrat رَحِمَهُ ٱللَّٰهُ says this with great insight. In fact, he says very clearly and confidently that there is a lot to be gained. He further says:

This is such a secret that [only] the lovers will understand.
You eagerly lose something, but you are gaining too!

Subhaanallaah! The word "eagerly" has brought life to both the words and the meaning of the poem! You don't lose out grudgingly, rather, you do so willingly and eagerly and this is something that only the true lovers of Allah ﷻ would understand.

The Benefit of Love

It is a fact that the Saalik will be able to expound on the benefits and importance of whichever path he took to reach his goal (in this case, the ma'rifat of Allah ﷻ and a connection with Him) better than anyone else. Since Hazrat 'Aarif Billaah رَحِمَهُ ٱللَّٰهُ took the path of love to complete the path of Sulook, he makes mention of it every so often. Accordingly he writes:

In the blink of an eye I tread a path
that would have taken years to tread ...
The benefit of love is very great indeed!

The Start and the Finish of the Lovers

In the following poem, Hazrat ‘Aarif Billaah رَحِمَهُ ٱللَّهُ has really explained the start and the finish of the lovers very beautifully. The minds of others generally wouldn’t even think of something like this:

The start of the lovers … the finish of the lovers
Let me tell you, Oh hopeless helpless Ahmad,
is acknowledging your shortcomings.

The initial station of Tasawwuf and Sulook is undoubtedly acknowledging your shortcomings and faults, but Hazrat is telling us that this is the final stage as well. Who could have reached that final station other than Hazrat رَحِمَهُ ٱللَّهُ? But, just look at his humble words when depicting his absolute servitude and acknowledgement of his shortcomings. This clearly elucidates the fact that, just as Rasoolullaah ﷺ was the leader of all the messengers, he was also blessed with being the leader of all those who confessed their inadequacies to Allah ﷻ.

By way of example I would like to cite a portion of a du’aa that Rasoolullaah ﷺ had made during the farewell Hajj:

"انا البائِسُ الفَقيرُ المُستَغِيثُ المُستَجِيرُ الوَجِلُ المُشفِقُ المُقِرُّ المُعتَرِفُ بِذَنبِی اسأَلُكَ
مَسئَلَةَ المِسكِينِ و اَبتَهِلُ اليك ابتِهالَ المُذنِبِ الذَّلِيل"

“I am afflicted, needy, crying out for assistance,
seeking protection, terrified, afraid and confessing my sins.
I beg You like a pauper, I beseech You like a lowly sinner …”

Just see the absolute humility and the servitude with which Rasoolullaah ﷺ stood before Allah ﷻ. No member of this ummah can comprehend it. From this we come to know that this is the way to reach Allah ﷻ. If this is the method employed by Rasoolullaah ﷺ then how can there ever be any scope for his ummah to turn away from this path? This is the very reason why the Ahlullaah have adopted this spiritual Sunnah of Rasoolullaah ﷺ and have held it very dear. In fact, they firmly embedded this Sunnah in their hearts and souls, as a result of which, apart from acts of worship and ‘ibaadat, Allah ﷻ let them taste the enjoyment there is in confessing your sins and weaknesses to Allah ﷻ and He blessed them with a constant awareness of the presence of Allah ﷻ. Regarding this, Hazrat رَحِمَهُ ٱللَّٰهُ explains his own condition in the following poem:

Sometimes I experience the enjoyment of obedience.
Sometimes I confess my inadequacy.
I experience the presence of Allah ﷻ so intensely ...
[that] the angels cannot grasp its profundity!

Perfect Love

How simply he explained perfect love in the following poem:

It is amazing that we don’t even hear a sound...
With the deepest passion, this is how the moths[39] burn in love.

[39] Moths are known for their love for fire. They become totally entranced and fly straight into it and die. Lovers have always been equated to moths in Persian and Urdu poetry.

There is, however, a level of perfect love even higher and greater than this, which Hazrat has explained in the following poem:

Perfect love is to be between life and death – yet never die.
How sad that the lovers are unaware of this secret!

In other words, perfect love doesn't mean burning out instantly in a trance of love. Rather, [it is] to keep burning in the fire of love … to burn a thousand times and to die a thousand times. This is the true meaning of perfect love. Hazrat himself sometimes explained it in this way: going in jihad and getting killed will definitely lead to one's martyrdom, but constantly restricting oneself to the dictates of the Shari'ah, and being mindful of that which is permissible and that which is impermissible at all times is a very strenuous effort. By means of this, one will achieve the level of Siddeeqiyyat which is by far superior to martyrdom because Siddeeqiyyat is the level directly below prophethood!

In the first poem, Hazrat alluded to the level of martyrdom and in the second poem, to the level of Siddeeqiyyat. This could possibly be an indication that Hazrat had reached the level of Siddeeqiyyat and that Allah ﷻ had placed these words on his tongue [in order] to expose him. All praise is due to Allah ﷻ and all bounties come from Him!

A Real Heart

Whoever Allah ﷻ grants His grace and favour to, will be made the custodian of the pain of love in the heart. Allah ﷻ does not allow just any Dick, Tom and Harry to taste the sweetness of

this pain. It will only be granted to a true seeker. Hazrat explains this in his own unique way in the following poem:

Whoever has not been granted His favour and grace
will not be made a custodian of this pain of love.

From this we understand that this pain and ache in the heart – which is due to abstinence from sin – is a gift from Allah ﷻ. However, it is a gift that can be attained voluntarily by means of certain avenues and methods which should be sought and adopted, because it is the system of Allah ﷻ that, whoever seeks this great gift, will in shaa Allah ﷻ, certainly receive it.

This pain and love is a Divine gift for which one should express one's gratitude in great abundance. This is why, in the following poem, Hazrat رَحِمَهُ ٱللَّهُ expresses his gratitude to Allah ﷻ for receiving this great gift and for it being firmly established and embedded in his heart:

I express my gratitude
for having received this pain in my heart.
Maybe now my heart has become a real heart.

In this poem Hazrat has explained that a heart is only really worthy of being called a heart if it contains the pain of the love for Allah ﷻ.

The enjoyment of being separated from the Beloved

Generally people complain about being separated from their loved ones. Hazrat, on the other hand, has explained how enjoyable and sweet [this separation] is in several of his poems in a very interesting style. A few lines are as follows:

To some, You granted closeness and awareness.
To some, You granted the pleasure of separation.
Those who complain about separation at the moment …
Their love is still very deficient.

At another place he says:

The separation has ended … we finally met today.
Someone has been granted closeness today.
The sweetness of separation is over today.
The enjoyment of endless closeness starts today.

The desire for Closeness
is also dependant on taufeeq from Allah ﷻ

The desire to connect and be close to the Beloved is only created in the heart when the true Beloved (Allah ﷻ) inspires the heart with that desire. Without this taufeeq, no matter how much you exert yourself in spiritual exercises, you will never achieve that connection with Allah ﷻ. Hazrat discussed this concept beautifully in the following poem:

Beauty is what sets the ball in motion.
Love is nothing but a name.

In this poem, Hazrat explains the fact that love is not the actual thing of importance, rather, true beauty is. Love is just a reflection or a shadow of beauty. When the reflection of true beauty (the beauty of Allah ﷻ) falls onto the heart of the seeker, it causes him to become absolutely infatuated, obsessed, intoxicated and madly in love. Now this is what you call love! It is expressed in different ways – sometimes it lets out some of its intense heat by calling out and beseeching Allah ﷻ, while at

other times [it expresses itself] in the form of a love poem. This is, however, all just a manifestation of the beauty of the true Beloved, a means of calming the burning love inside and a strategy and method of reaching Him. Therefore, Allah ﷻ grants this restlessness and this burning desire to whoever He wills to reach Him. Like someone very beautifully said:

My desire to seek is also because of someone's kindness.

When the love of Allah ﷻ becomes firmly embedded in the heart, it prevents you from bowing before anyone besides Him. The possessiveness and dignity of love are created in the heart which make you completely averse to all others – as Hazrat explained in this poem:

The head of His lover
will bow at the door of no other.

In another place – in a frenzy of tauheed – Hazrat describes his own spiritual condition such:

Why should I bow before anyone else?
Why should I even bother
when I have already ardently bowed my head before Allah ﷻ!

Since the Ahlullaah refuse to bow their heads before anyone else and become overpowered by a sense of dignity and possessiveness when it comes to the mere thought of bowing down to anyone other than Allah ﷻ, He assists them by saving and protecting them from the humiliation of humbling themselves before any of the creation. It is as though Allah ﷻ makes them His own personal beggars who beg only from Him, but leaves them in this world, as a result of which, the heads of

the people of this world bow in front of them instinctively. Hence, these great people don’t even cast half a glance at the wealth of the people of this world nor do they show the slightest interest in them. In fact, they consider their happiness and their displeasure as completely inconsequential.

Invitation to Love

At a time when the fires of love had become completely extinguished, Moulana Rumi رَحِمَهُ ٱللَّهُ openly invited others to love. In the same way, Hazrat kindled the flames of love at a time of decline and degradation with his enjoyable talks, his impressive lectures, his vibrant discussions and his passion. He very effectively explained its benefits and importance and encouraged people to adopt it. An example of this is the following poem:

Efface … yes efface your very selves in love!
This is what Bistaamy, Ghazali and Rumi all say.
Listen with the ears of your heart
to what Hazrat Ahmad is saying…
You will only receive spiritual nourishment once you have annihilated yourself in love!

In another place he says:

The torch of love in your heart … set it alight.
Shine like starts in the night.

Some verses from yet another poem mentions:

To light the torch of love in the heart,
and to make yourself the moth – madly in love,
To employ a hundred ways of making Him yours…

Is there any value to this kind of love?
For Him to make His way into your heart…[40]
This is what you call achieving your objective!
This is a love story of which I am the narrator.
I want the whole world to be madly in love with their Creator.
I want to make sane people lose all their senses.
Hey, Ahmad, how amazing it is to recite these poems of love!

Subhaanallaah! This is what the Ahlullaah's job is – to establish a connection between the servants of Allah ﷻ and their Creator and to ignite the burning love for Allah ﷻ in their hearts. Since Hazrat رَحِمَهُ ٱللَّهُ was the embodiment of love and adoration for Allah ﷻ, whether he was travelling or at home, whether in public or in private, whether in an open gathering or a special meeting, Hazrat was generally composing poems regarding this very same topic and he had the ardent desire that every Saalik – in fact, every Muslim – should develop a true desire to connect with Allah ﷻ, a burning love for Him and experience the enjoyment of this love. Hazrat has composed many poems on this topic, all of which we cannot mention. Thus we conclude with the following poetic prayer:

May the mercy of Allah ﷻ be upon the one who is love-sick.
Morning and evening I pray that he becomes even more sick!

Relentless effort in the quest for Allah ﷻ

What wonderful advice Hazrat has given to the saalikeen in which he has, without exaggeration, described the essence of Tasawwuf:

---

[40] His love and recognition.

Why should we worry
about whether or not we attain our objective?
Our job is merely to make sincere and relentless effort.

Subhaanallaah! An important fact has been discussed in this poem and that is that the important thing is the effort, and making the effort is our responsibility. As for reaching our goal … well, that is beyond our control. However, the general practise of Allah ﷻ is that He grants the spiritual conditions, which are beyond our control, to whoever willingly and voluntarily makes the effort and obeys His commands.

The Sign of Sincerity

The sign of sincerity is that the more obedient the servant is to Allah ﷻ, the more he fears that his deeds may not be worthy of acceptance in the court of Allah ﷻ. Not only that but, even after having spent their lives and wealth in the path of Allah ﷻ, they still accuse themselves of being insincere and hypocritical.

Who could possibly have been more sincere than the Sahaabah Kiraam رَضِيَ ٱللَّهُ عَنْهُمْ? However, Ibnu Mulaykah رَحِمَهُ ٱللَّهُ says: "I met 130 Sahaabah رَضِيَ ٱللَّهُ عَنْهُمْ – all of whom feared that they might be hypocrites." To my understanding, Hazrat may have written the following poem regarding this very condition:

I will only know that I have some sincerity
if it is accepted byYou.
Here is my heart and my soul …I present it before You.

Subhaanallaah! Hazrat's rendition of this poem is truly extremely eloquent and expressive. It is impossible for someone

to express such a poem if he has not been blessed with true sincerity. The reason for this is that laying your heart and soul down as an offering, and then still fearing that it won't be accepted, is not possible without true sincerity. Regarding this, the statement of Imam Ghazali serves as evidence: "The sincere servants of Allah ﷻ are ever fearful." May Allah ﷻ bless all of us with this great bounty of sincerity – Aameen, Oh Allah, accept this prayer through the blessings of Rasoolullaah ﷺ, Aameen!

Encouragement to reform the heart,
follow the Shari'ah and Sunnah.

Hazrat would constantly encourage others to adhere to the Shari'ah and follow the Sunnah. In one of his poems, he states:

If we were left to freely do as we please,
Allah alone knows where we would have been!
Congratulations upon learning how to toe the line
by means of the lovers of Allah!

Similarly, he constantly encouraged the 'ulamaa to attain love and devotion to Allah ﷻ and to reform themselves. He also encouraged them to enlighten their hearts with the Noor-e-Nubuwwat along with 'ilm-e-Nubuwwat. Take a look at how beautifully, and in what a unique way Hazrat says it:

I don't know what greatness will be achieved by them,
I cannot even explain …
Those who lose their turbans of 'ilm
in the pleats of the turbans of love!

Subhaanallaah! How do I even begin to explain the beauty concealed in the brevity of: “I don’t know what greatness will be achieved?” Only those with a true artistic and spiritual flair will be able to enjoy it. Furthermore, saying that they “lose their turbans of ‘ilm in the pleats of the turbans of love” is an unprecedented and unparalleled way of encouraging and teaching this path of love. It is also a very beautiful and appealing rendition that deserves great commendations.

In this poem, Hazrat has taught the ‘ulamaa that they should not be lifeless ‘ulamaa. Rather, they should develop this Noor and the love of Allah ﷻ in their hearts and bring their hearts to life so that they can become the inheritors of the Ambiyaa and the vicegerents of the pious predecessors in the true sense of the word.

Moderation is the product of perfect love

Hazrat very beautifully said:

Now no excess remains and no deficit …
My love is now perfect – my love is moderate.

In this poem, Hazrat has explained the merit and virtue of moderation and has defined it as being the product and fruit of perfect love. It is an accepted fact that love and devotion to the Beloved can only be expressed through obedience and compliance. Therefore, if this love is perfect, there will be total compliance, and this is the crux of moderation. In other words, the Saalik should not exceed the limits of the Shari’ah and the Sunnah in word or deed nor under any situation or condition.

Ma'iyyat of Allah ﷻ

Every Muslim has a connection and bond (ma'iyyat) with Allah ﷻ to a certain degree. However, Allah ﷻ blesses His special servants with a special connection and a special bond. In other words, the ma'iyyat they enjoy with Allah ﷻ is so perceivable and so real that they are constantly in a state of spiritual ecstasy and intoxication. As a result of this, they experience the enjoyment of Allah's ﷻ bounties even in times of suffering, and so to speak, sing the following poem:

Let no more sorrow reach him because of You,
Oh tears of regret, stop your flow!
It's about to get out of control …
Oh fool, do not expose the secret of love!
The difficulty that afflicts one from a friend
is no difficulty at all at him being kind!

Because of the strength of their bond and their special connection with Allah ﷻ, they are at one with Allah ﷻ and in communion with Him whenever they are in solitude. Accordingly, Hazrat has written an extremely captivating poem regarding his own wonderful condition:

I've forgotten all the fabulous events of the oasis.
The silence of the desert conveyed to me
a message sounding something like this.

I could feel that, whenever Hazrat would recite these poem, all the people in the gathering would be noticeably affected. If only lowly beggars like ourselves could receive a whiff of that exalted and lofty condition, our desolate hearts would come to life and this pitiable Dunyaa would become a garden of Jannah. Let us now recite this inspirational and stirring poem over and

over, and convey our most heart-felt congratulations to the blessed poet:

I've forgotten all the fabulous events of the oasis.
The silence of the desert conveyed to me
a message sounding something like this.

In another of Hazrat's poems he has explained the meaning of this poem in detail and clarified the mysterious meaning it contains:

If I don't have Your ma'iyyat I'll be uneasy –
even in a beautiful garden.
But if You are with me,
I will experience the enjoyment of a garden,
even if I am in a desert.

The fact of the matter is that the Ahlullaah experience such enjoyment and pleasure in their worship and communion with Allah ﷻ that the enjoyments of this Dunyaa hold absolutely no weight in their eyes. They also expose the condition of their hearts every now and then so that the saalikeen and the taalibeen can take heed and be jolted into making some effort in order to achieve the same. Regarding this, Hazrat wrote the following poem:

The one who, through his good fortune,
finds the realm of communion,
will sacrifice all the beautiful enjoyments of Jannah.

Annihilation and Self-effacement

The word “annihilation” is mentioned very often in the writings of the Sufis. Therefore, it appears in the following poem written by Hazrat:

As long as you don’t annihilate yourself,
you will never attain Allah ﷻ –
whether you are Ghazali, Razi, Molwi Rumi or Jaylaani.

Take a look at another one of Hazrat’s poems:

Only he who is fortunate enough
to annihilate himself completely
is, in reality, worthy of receiving the bounty.

The same has been mentioned in yet another poem:

Whoever has effaced his very name and his every trace
has become the king of the seven continents!

From the following poem we learn exactly what Hazrat’s condition was:

Leave me alone, oh you ill-informed people!
This is what I find peaceful.
Let me live without a name and with no trace …
this is my title.

The following poem is an amazing and astounding depiction of the level of Hazrat’s annihilation and self-effacement. It is the best thing to serve as a lesson and admonishment for all of us:

The voice in my heart is calling out
that I am absolutely nothing.
I take great pride in the fact that I am absolutely nothing!
Being something is disgrace and humiliation to me.
It is my greatest honour to be absolutely nothing.
Oh Allah ﷻ, may a hundred lives be sacrificed
for Your kindness!
I find my distinction in the fact that I am absolutely nothing.

As a result of this very same perfect display of servitude, Allah ﷻ had granted Rasoolullaah ﷺ a name that stands out and shines throughout the universe. He expanded his bosom, granted him perfect conviction and opened up great spirituality to him ﷺ and, in the hereafter, He granted him bounties such as "Liwaa-e-Hamd" (the banner of praise), the great intercession (which will be to commence the reckoning process) and "Maqaam-e-Mahmood." How can we ever fathom all the bounties and favours which Allah ﷻ will confer upon him? All we can say is: "What no eye has ever seen, no ear has ever heard of and the thought of which has never crossed the mind of anyone."

Purifying the heart is the means of attaining the favour of Allah ﷻ

Hazrat said:

As long as the heart has not been purified,
there is only danger and more danger.
Devilish thoughts will haunt and surround you
as long as you are alive.

In this poem, Hazrat has explained the importance of spiritual reformation. Spiritual reformation is also one of the very great tasks which all the Ambiyaa were sent to fulfil. The meaning of spiritual reformation is that people's thoughts, actions and akhlaaq should be purified of all those wrongs and sins that cause spiritual illnesses pertaining to the heart and akhlaaq. Furthermore, to plant the seeds of good deeds, by means of which the internal and the external will be beautified and to polish and tweak the manners and habits.

The obstinacy of the nafs prevents the descent of Allah's ﷻ Mercy

Let us take a look at the negative effects of not reforming the nafs and leaving it to freely do as it pleases:

[If a man] has not sacrificed his sinful and misleading nafs …
how will he ever know or understand
what the favour of Allah ﷻ is?
[If he] has not trampled and quelled his obstinate nafs …
he will never be free, and even if he is,
he will be a prisoner (of his nafs).

In other words, the one who lives his life according to the dictates of his nafs may outwardly look like he has freedom to do as he pleases, but in reality, he is shackled and chained in the severe clasp of his nafs and is living a very restricted and unpleasant, unhappy life. He does not have the slightest taste of Allah's ﷻ grace and favour. This is what Hazrat says in the following poem:

Until you don't sincerely forgo the dictates of the nafs,
you will never receive the slightest hint of Allah's favours.

From this we understand that when a servant of Allah ﷻ lives a life of obedience to Him and follows the example of Rasoolullaah ﷺ, Allah ﷻ will grant him spiritual favours, cure him of his constricted heart, grant him an expanded bosom (one that readily understands and accepts the truth) and conviction. Furthermore, He will release him from the prison of stress and unhappiness and place him in a garden of tranquillity. He will make his constricted, dark Dunyaa an example of Jannah in this world.

I now present the following extract to the reader which should further elucidated that only he who has annihilated himself in carrying out that which will please Allah ﷻ can become the recipient of Allah's ﷻ special favours:

Congratulations, oh Ahmad,
and blessed is he who has become Allah's ﷻ...
He now knows what the favours of Allah ﷻ really are!

It is obvious that we can never really explain the favours and kindness that Allah ﷻ bestows upon those who completely hand themselves over to Him. As the saying of the Sufis goes: "Whoever becomes Allah's – Allah becomes his!"

May Allah ﷻ grant us all taufeeq to hand ourselves over to Him completely and become His only!

Encouragement to work on the condition of the heart

Due to the fact that the condition of the heart is extremely important and [that it] plays a major role, the Ahlullaah constantly turn people's attention and focus towards it through

their words and deeds. Hazrat always mentioned this issue in simple terms:

He who is unable to make his heart
shine with the torch of love,
will never be able to convert
separation from Allah ﷻ to communion.

Don’t even ask him to explain
the realm of ecstasy and spirituality
if to the place where love is found,
he has not even been able to turn his attention.

Subhaanallaah! Hazrat has so beautifully invited [others] towards developing love for Allah in the poem. He says that the only way of achieving the ecstasy and spirituality of Allah’s ﷻ love is by humbling oneself at the door of those who have it. There is no other way! Further, Hazrat guides us and expounds on the importance of developing true tauheed and total sincerity and then to sacrifice everything to please the true Beloved – Allah ﷻ:

He who is unable to sacrifice both worlds
to achieve the pleasure of Allah ﷻ,
will never be able to make his heart a mirror
that reflects the beauty of Allah ﷻ.
He who is unable to make his gaze the gaze[41] *of Allah ﷻ,*
will never be able to see the subtle manifestations
of the beauty of Allah ﷻ.

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[41] Which means to control the gaze and look only at that which Allah ﷻ has permitted.

Thereafter, he discusses a very extraordinary point which, to my knowledge, no-one has probed before. Hazrat states:

He who has still not
fallen madly in love with You (Oh, Allah ﷻ),
will not be able to cry in happiness or smile in distress!

In other words, the one who [has fallen madly in love with Allah ﷻ will be able to look] at how undeserving he is, and he will cry out of gratitude for the great gift of Allah's ﷻ love and smile in times of difficulty – knowing that it is his true Beloved who has sent this condition upon him. Thus he will consider it His favour. This is something that only the true lovers of Allah ﷻ is able to do … it is far beyond the capacity of the average man. Together with this, he teaches us to control our emotions of love and to develop moderation. He writes:

He'll stray from the path
and end up far from where his Beloved is
if, out of bursting love, he is unable to control his emotions.

He further explains the meaning of "Muraadiyyat" and "Mahboobiyyat" in the following poem:

We consider it the barakat of Him remembering us,
that even if we try to forget Him, we cannot.

In other words, if Allah ﷻ does not grant you the taufeeq of remembering Him, you will not take the blessed name of Allah ﷻ even once, although you are completely free and unoccupied. However, Allah ﷻ grants this taufeeq to remember Him, and through His grace and mercy, rewards the one who remembers

Him and, on top of that, grants him His closeness and acceptance. Can you fathom such kindness?

Look at the following extract:

That is the true stage of love, oh Hazrat Ahmad,
when you cannot think of, or remember, anyone besides Him.

It is quite obvious that love itself demands that the lover should forget all else besides the Beloved. In one poem, Hazrat has referred to this as the "Bounty of Forgetfulness." Hence, forgetting all else besides Allah ﷻ is a very high level of love itself. Let us see which fortunate soul will be granted this magnificent bounty. My du'aa is that Allah ﷻ will grant it to all of us – Aameen!

The need for Suhbat

The 'ulamaa have always sought the company of the pious people, who possess spirituality and have been reformed, in order to attain the love and ma'rifat of Allah ﷻ, spirituality and Noor-e-Nubuwwat. They would consider it their greatest honour to humble themselves before such luminaries, straighten their shoes and serve them. As a result of the du'aas, tawajjuh and the faiz of their company, these 'ulamaa were blessed with the ma'rifat of Allah ﷻ and a special connection with Him because of which they attained success. Moulana Rumi رَحِمَهُ ٱللَّٰهُ himself explains this in the following poem:

Moulana Rumi would never have been connected to Allah ﷻ
had he not become the slave of Shams Tabrez.

There is a story from which an even greater lesson is to be learned. Although Imam Ahmad bin Hanbal was the imam of his era and had reached the level of ijtihaad, he still made the time to humble himself before a great and famous saint of his time – Bishr Haafi رَحِمَهُ ٱللَّٰهُ – and to hold the bridle of his conveyance and lead it in the way that a servant and attendant would. People enquired as to why he treated him with such honour and respect. To this he replied: "Bishr Haafi has more ma'rifat of Allah ﷻ than I do."

Subhaanallaah! How profound are the words of the Imam of his era! It is a clear indication of his absolute modesty and humility which serves as a wonderful example for all of us. May Allah ﷻ bless us all with the ability to practise on it. In my opinion, it is because of this absolute sincerity and spiritual and external perfection, that a great, erudite and blessed scholar like Sayyiduna 'Abdul-Qaadir Jaylani رَحِمَهُ ٱللَّٰهُ – at whose hands many karaamaat occurred – remained a follower of his fiqh and attested to his virtue, perfection, grandeur and honour and completely handed himself over to him in matters relating to the Shari'ah. That is the favour of Allah ﷻ which He grants to whoever He wills.

The fact of the matter is that, since the Ahlullaah are completely overpowered and entranced by the love of Allah ﷻ, their faiz undoubtedly reaches their associates who, in turn, also receive a share of this enjoyment and ecstasy. Hazrat has explained this very concept in the following poem:

It is impossible to come close, yet not get wet.
Out of love, they make fountains of love gush forth.

Due to the fact that these pious souls have already traversed this path, they are well acquainted with the difficult obstacles, pitfalls and snags that lie ahead and that is why they consider it compulsory for the saalikeen to stay in their company and follow them. Just look at how simply, cheerfully and lovingly Hazrat draws our attention to this issue:

You will never be able to walk the path of love alone.
I'm on my way already ... just come and walk with me!

The pre-conditions of Suhbat

The very first condition that needs to be met before remaining in the company of any Shaykh is that you should have complete confidence and faith in him and [you should] consider him able to benefit you more than any of the other mashaaikh. You also need to be in his company only and solely to attain the pleasure of Allah, to rectify your character and to reform yourself. You need to work on your relationship with him because, if the mureed's intention is not correct, he will spend years and years in the company of his Shaykh but will be completely deprived – a condition that has become rife in this day and age.

The second condition is that you should follow the Shaykh in totality and [you should] be completely obedient to him. The reason for this is that, if you should remain opinionated even after establishing an islaahi relationship, you will not achieve anything and will remain deprived of spiritual benefit.

Hazrat has taught this concept in the following poem:

As long as you don't take the courage
to forgo your own opinion,
why should you even bother
coming into the company of the Ahlullaah?

The demand of sincerity is that, if the Shaykh says or does anything contrary to your liking, you [should] consider yourself to be wrong, make an appropriate excuse for your Shaykh and tolerate it. You should consider this to be something that will aid your islaah. The reason for this is that, if the mureed has any reservations regarding any aspect of the Shaykh's teachings or person, the flow of faiz will stop and his reformation will become impossible.

At times the Shaykh will be gentle and kind and at times he will be stern when it comes to matters of islaah and discipline. Although, outwardly this may seem like harshness, it is in actual fact total compassion. Sometimes a doctor will prescribe a very bitter medicine because he knows that the patient will not be cured unless he swallows this specific medicine. This is why, out of pure compassion, he is compelled to prescribe this medicine. The very same [principle] applies to the spiritual doctor, the Shaykh, and the spiritual patient, the mureed.

Brother! If you [are going to] become upset at the slightest disciplinary measures, then please tell me how are you going to polish the filthy mirror of your heart? The path of love is a very tedious and difficult path. If you are not going to bear the difficulties of this path then rest assured, you will never achieve your goal of the love of Allah ﷻ. You might say the word love with your tongue but you yourself will be completely unaware of its reality and level. Just look at what Hazrat says:

Be very weary, and keep your wits about you.
The path of love is a very tedious and perilous one.
To annihilate your pleasure for His pleasure …
this is the crux of love.
Allah! Allah! Through the faiz of being madly in love,
all the stations along the way are swiftly passed.

Truly, the only way to prove one's love is to consider his reprimands your key to success – in fact, to consider it the very essence of love and compassion. This is what Hazrat teaches in the following poem:

It is the essence of love if the beloved is displeased.
But if we also become displeased, then it is not love!

In another poem he sheds some more light on the matter:

He who becomes angry at the guide is not a true seeker.
How can a lover treat his beloved harshly?
He who considers love to be enmity, oh Ahmad,
is unfaithful and deserves to be treated harshly.

The seeker should be as described in the following poem:

Scold me a thousand time over.
My heart will turn to no-one else.
I've already fallen in love! … I've already fallen in love!

Therefore, when you hand yourself over to a certain Shaykh, you should become like a corpse in the hands of the person who is washing it. Just as the corpse is completely within the control of the one who is washing it, [similarly], the mureed should be just as relenting to the instructions of the Shaykh. He should cast his own opinion and choice aside and hand himself over to

the Shaykh completely. This is the person who will be successful and achieve his goal. Hazrat teaches this principle in the following poem:

Leave all the complaints and objections!
What business do you have in offering your opinion?
Only he will be truly successful
who becomes a slave to his Shaykh.

Although this type of a relationship is actually supposed to exist [between the believer and] Allah ﷻ and His Rasool ﷺ, nonetheless – due to the fact that the mashaaikh Kiraam and the great saints are the vicegerents of Rasoolullaah ﷺ and the representatives of the sublime example of Rasoolullaah ﷺ – it will be permissible to have a proxy relationship of this nature with them in order to benefit and draw Fuyooz from them.

Where to find peace of heart

In one of his poems, Hazrat very beautifully mentions that the people of this Dunyaa run to all kinds of gardens (places of entertainment) in order to find peace of heart. They are still very foolish because they will never find it there! They will only find peace of heart in the zikr of Allah ﷻ and in the gatherings of the Ahlullaah. The poem follows:

By the oath of Allah ﷻ!
The very soul of tranquility is only in your majlis!
Running around the garden to entertain yourself is futile.

Subhaanallaah! What a precious advice has been given in this poem! You will not only find tranquillity and peace of heart in

the company of the pious … you will find the essence of tranquillity, and this is a fact.

Another amazing thing about the pious friends of Allah ﷻ is that, whoever sincerely becomes their follower and attaches his heart to them, [will find that] distance is of no consequence. Wherever they may be, whether near or far, they will – in shaa Allah – not be deprived of the Fuyooz and the barakaat of these great individuals. Hazrat indicates to this in the following poem:

Wherever we may be,
we still receive the fuyooz of the cup-bearer (the Shaykh)…
[Streams come flowing] to us wherever we may find ourselves.

The occupation of the lovers of Allah ﷻ and how to recognise them

Hazrat has very beautifully introduced the lovers of Allah ﷻ in the following poem:

Tell me what work you have with the lovers of Allah ﷻ …
Their hearts are constantly in His remembrance,
and His name is on their tongues.

This is, in actual fact, the demand of love – that the heart is always thinking about the Beloved and the Beloved is constantly being mentioned on the lover's tongue. And by zikr we mean "[zikr] in abundance" and not just a little. When a person has love for someone, the mere mention of that person also becomes beloved … he feels restless unless he is mentioning the beloved:

Remembrance of the Beloved is no less than meeting Him!

Encouragement to engage in zikr

Hazrat constantly reminds his associates to engage in zikr. He says:

Engage yourselves in the zikr of Kalimah Tayyibah.
Remove the rust that has settled on the heart.
Engage yourselves in the zikr of Allah's ﷻ name,
to such an extent, that all else besides Him you forget.

Subhaanallaah! What a simple way of encouraging the zikr of Kalimah Tayyibah and the name of Allah ﷻ. It truly is a great quality of the Ahlullaah that they can advise and admonish with such fervour that it become firmly embedded in the heart, and the seeker becomes ready for 'amal immediately.

Often Hazrat would recite the following Hadith: "Encourage your deceased to say 'Laa Ilaaha Illallaah'." Thereafter, he would mention this very interesting point … the Hadith has declared those who do not engage in zikr as dead. Therefore, those who are dead [according to the Hadith] are even more deserving of being encouraged to recite the Kalimah and to engage in zikr so that their dead hearts may come to life!

Motivation for the saalikeen

Hazrat generally recited the following poem of his in order to motivate the saalikeen:

Whoever plucks up the courage
and walks towards Allah ﷻ today
Do not worry, you destination isn't far off …
[it is] only two steps away!

Hazrat would often explain these "two steps" by saying that the first step is "Laa Ilaaha …" by means of which we negate all others besides Allah ﷻ. The second step is "Illallaah" by means of which we affirm the sovereignty of Allah ﷻ. From this we understand that the sum-total of Tasawwuf is negation and affirmation.

Minimising unnecessary relationships

On this path, it is necessary to cut off and put an end to all unnecessary relationships and to stay away from these. The Saalik will not be able to progress even a single inch unless he does this. Hazrat taught this in simple yet comprehensive and passionate words:

Break the chain of unnecessary friendship.
Let the lover stay far from his beloved.
How long are you going to remain a slave of this?
All the occupations of this dunyaa are short-lived!

An ingenious depiction of Jannah and Jahannam

The following poem is extremely ingenious and expressive:

If we stray from Your path it is Jahannam itself,
and staying on Your path is nothing other than Jannah.

Jannah and Jahannam belong to the unseen realm. Neither of them can be seen in this world. But, just look at the beautiful depiction and the clever usage of words. Hazrat has put the result in place of the means. In other words, he has replaced good and bad deeds with the words Jannah and Jahannam. In

this manner he has, very simply, described something invisible and exposed it before our very eyes. This is no new phenomenon. This same style and approach has been used in various places throughout the Quraan, where the outcome has been used in place of the means which resulted in the most eloquent and expressive speech.

Hypocrisy

The characteristic nature of hypocrisy is doubt and uncertainty. The hypocrite will go wherever he sees benefit. For this very reason, in the time of Rasoolullaah ﷺ, there was a group of people who remained amongst the Muslims for their own worldly motives and to safeguard their [own] lives and wealth whereas, in reality, they were in cahoots with the disbelievers.
Such unscrupulous and hedonistic people have been condemned and denunciated in various places in the Quraan. That is why the Muslims should be very particular about abstaining from this terrible quality. Hazrat has very beautifully defined the hypocrites and the believers in the following poem:

It is impossible for a true believer
to shun the truth when he is told.
The quality of a hypocrite, however, is to fit into any mold.

Reforming the akhlaaq

Hazrat would constantly remind his associates of the importance of reforming the akhlaaq because that is the foundation upon which Tasawwuf is built. More than his words, he would practically teach them this [by way of example]. As a result of this, it became Hazrat’s second nature to be meek and

humble, to treat everyone with empathy and care and to show love and compassion to everyone. There was no-one who would not be affected by merely seeing him. In fact, seeing him lead them to realise how poor and lacking their akhlaaq was and this stirred within them the desire to reform their own akhlaaq. In short, whoever wants to see a perfect example of the akhlaaq of Rasoolullaah ﷺ should look at Hazrat.

Sometimes Hazrat would recite the following poems regarding good and bad akhlaaq during his majlis and then he would explain it extensively and in detail. The poem regarding good akhlaaq follows:

If you want to be close to Allah ﷻ,
nine qualities must be in your heart ...
patience, gratitude, contentment, ‘ilm and conviction,
trust, acceptance, surrender and submission.

The poem regarding bad akhlaaq is as follows:

If you want your heart to shine like a mirror,
you need to remove ten things from your character ...
greed, desire for Dunyaa, backbiting, lies and anger,
jealousy, miserliness, showing off, pride and rancor.

Being in the presence of Allah ﷻ

In his book, “’Irfaan-e-Muhabbat,” Hazrat has used the word “huzoori”[42] many times:

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[42] Such a strong awareness of Allah ﷻ that it is as though you are in His presence.

To some You grant closeness and huzoori,[43]
To some You give the pleasure of separation.
In the creed of the lovers of Allah ﷻ
there is perfect huzoori in absence.
If you never experience the feeling of huzoori,
you'll never know the meaning of separation.
Every manifestation is separation, oh Ahmad.
Although there is closeness … there is still separation.

In another poem Hazrat writes:

Welcome! Welcome! Oh Glance of Kindness!
My absence is still absolute huzoor.
Alhamdu lillaah! Through the faiz of love …
I experience the enjoyment of huzoor in separation.
Upon whoever He bestows His favour and benevolence …
He has achieved the level of huzoor.

There are many other poems in which "huzoor" and "huzoori" have been mentioned. While explaining the meaning of "huzoori," Hazrat said that there were two types of huzoori:

1. Direct Huzoori, and
2. Indirect Huzoori.

The direct form sometimes occurs through the grace, kindness and favour of Allah ﷻ. The indirect form can be achieved and maintained all the time. This is done by always keeping the command of Allah ﷻ and obedience to Him in the forefront of your mind when performing any 'amal. While eating, drinking, standing, sitting, walking around – at all times – keep the Sunnah of Rasoolullaah ﷺ in mind. In this way, you will

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[43] Previously translated as awareness.

constantly be aware of Allah ﷻ and His Rasool ﷺ and thereby [you will be] blessed with the condition of huzoori. This is probably what Hazrat means in the following poem [which he wrote] in praise of Rasoolullaah ﷺ:

Who are you thinking of in your heart
every now and then, oh Ahmad?
This is the vision of Muhammad ﷺ that you always have.

He also wrote:

The blind will never know what I'm talking about
because the entire universe is a manifestation
of Your greatness!

Kindness and gentleness with the associates

Hazrat was extremely loving and compassionate towards his friends and associates. He didn't distance himself from any single one of his associates. Separation from any of them caused him great sadness and grief which he would also sometimes verbally express.

Upon the departure of an old friend, Hazrat was so grieved and distraught that he composed a poem – an extract of which has been mentioned below:

Oh you who are going home!
You are very happy, [but] my eyes are filled with tears.

Oh you who are leaving...
I do not like the parting of friends.
All of this is making my head ache!

Oh you who are leaving...
Though I am restless [because] you do not easily come to visit,
my cries are all in vain!

Oh you who are leaving...
My desire to see you is stronger than ever before.
I feel as if I am about to die!

Oh you who are leaving...
I ask Ahmad: "Where is Haafiz?"
Oh you, who's love has exceeded the boundaries.

Exemplary conduct with adversaries and rivals

Hazrat's distinction was his good conduct with those who ill-treated him and, not only to overlook and forgive, but to treat with the utmost empathy and to love those who had oppressed him. He was the embodiment of the command of Allah ﷻ:

﴿ادفع بالّتی ھی احسن﴾

Ward off ill-treatment with the best demonstration of akhlaaq.
… and on the advice:

احسن الی من اساء الیك

Be good to those who ill-treat you.

This was Hazrat's رَحِمَهُ ٱللَّٰهُ second nature and in this quality Hazrat followed the life of Rasoolullaah ﷺ in a very unique and exemplary way.

Accordingly, it has been narrated that Hazrat Ibnu ‘Abdaas رَضِيَ ٱللَّهُ عَنْهُ asked Ka’b Al-Ahbaar رَحِمَهُ ٱللَّهُ: “What is the description of Rasoolullaah ﷺ in the Torah?”

He replied thus: “He has been described as follows: ‘Muhammad the son of ‘Abdullah will be born in Makkah, will migrate to Taabah (Madinah) and he will travel to Syria. There will be no vulgarity or lewdness in his speech, he will not make a noise in the market places nor will he respond to a wrong by doing a wrong. He would rather overlook and forgive, and his ummah will praise Allah ﷻ abundantly in adversity and prosperity.’”[44]

There are many of Hazrat’s رَحِمَهُ ٱللَّهُ poems which hint at the severe difficulties and trials that he had to bear after starting his journey down this proverbial alley of Allah’s ﷻ love. Whenever Hazrat رَحِمَهُ ٱللَّهُ would start to read those poems it would remind him of those trying times and, although he had perfect patience and would hide his condition, his tear-filled eyes would tell the painful story of injustice and adversity that was hidden in his heart. An example of this is:

Whoever, through injustice and oppression,
shattered my heart…
Ahmad made du’aa for him
from the bottom of that same heart.

To further elucidate this point, I thought it appropriate to quote two stanzas of a very famous na’t of Iqbaal Ahmad Suhail A’zamgadhy which Hazrat رَحِمَهُ ٱللَّهُ would emotionally recite during his majlis. Since it explains a certain aspect of Hazrat’s

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[44] Footnote of Tafseer-e-Mazhari, Vol.1, p.138

رَحِمَهُ ٱللَّهُ life, it would not be out of place to quote it here – even though it had been written specifically for Rasoolullaah ﷺ.

Upon those who strew thorns in his path,
swore at him and threw stones at him
he sprinkled the dew of love –
May the peace and mercy of Allah ﷻ
rain down upon him from above.

In lieu of poison he offered antidote,
he made a beautiful du'aa in response to insults,
bore wounds and responded with ointment and salve –
May the peace and mercy of Allah ﷻ
shower down on him from above.

Similarly, Hazrat's رَحِمَهُ ٱللَّهُ brother-in-law, Muhammad Haseeb Saheb Rehbar Partaapgadhy, who was a very proficient poet, wrote a poem called "Nazraanah-e-'Aqeedat" (Presenting my Devotion) in praise of Hazrat. Two appropriate stanzas have been selected and read as follows:

Through the magnificence of his behavior
and the magic of his speech
he has cast a spell of love on even his greatest rival.

But what will the world ever know
about the pain that is in his heart
because he hides his anguish behind the veil of a smile.

Hazrat رَحِمَهُ ٱللَّهُ really liked these lines of poetry and he said, regarding the second stanza: "This stanza is a perfect description of my entire life." For this reason he would occasionally recite it himself and would sometimes ask Haseeb

Saheb to recite it so he could hear it. He would then tell him how beautiful it was and how much he loved that poem.

In short, by just looking at his impeccable character and akhlaaq when dealing with others, whether he knew them or not, one can safely say that the following poem fits Hazrat رَحِمَهُ ٱللَّٰهُ like a glove:

The peace of both Dunyaa and Aakhirah
lies in the following two things –
being kind to your friends
and treating your enemies with good character and diplomacy.

These good character traits are definitely so sublime that we, the servants and associates of Hazrat رَحِمَهُ ٱللَّٰهُ, should certainly inculcate them within our own lives. The reason for this is that it would be a crying shame if we were unable to rectify our natural crookedness and bad character even though we had the opportunity to spend time in the company of a person with a character as sublime as Hazrat's رَحِمَهُ ٱللَّٰهُ. May Allah ﷻ grant us the taufeeq to bring this into our lives – Aameen.

Amendments to certain poems

Hazrat made some appropriate amendments to the poems of some famous poets of his time according to his artistic flair and his spirituality. Through these amendments, you will clearly see the strength of his connection with Allah ﷻ as well as his outstanding poetic skill. A few poems are mentioned below by way of example.

Ghaalib wrote a famous poem:

I know the rewards for obedience and zuhd,
but I just don't incline in that direction.

Just look at the changes which Hazrat has made in light of his affinity for Deen:

If you knew the reward for obedience and zuhd,
why would you not incline in that direction?

In other words, you don't really know what you think you know because, if you truly possessed knowledge regarding obedience and zuhd, it would have been impossible for you not to incline in that direction.

In the same way, there is another poem by Ghaalib:

Love has made Ghaalib a good-for-nothing ...
Otherwise I could have also been a valuable person.

In accordance with his Deeni affinity, Hazrat amended this poem as well and, in so doing, raised it from the pits to the stars! He wrote:

Love has made Ahmad someone exceptional ...
Otherwise he would have also been a good-for-nothing.

In other words, love transforms a man's heart and makes it sparkle and shine and, as a result, a human becomes human. If it was not for this, the outward form would be that of a human but in reality the person wouldn't have the slightest hint of humanity in him.

Someone once said:

After killing me, he repented from ill-treating me …
Oh how feeble the regret of he who repents too soon!

Hazrat said that, in this day and age, people don’t even regret [their actions] after killing someone. In fact, they consider it to be a sign of their bravely and success. For this reason, in accordance with the time we live in, the poem should read as follows:

After killing me he still does not feel the slightest remorse…
Oh how sad that he still has not learned how to repent!

Similarly, there is a poem of Akbar Ilahabadi that reads as follows:

If we even sigh, we are slandered and defamed.
[Yet] if they murder, there is none to make a sound!

Hazrat edited this poem a little so as to highlight a certain trend of our era:

If we even sigh, we are slandered and defamed.
If they murder, they are given a prize!

By making a slight change in the second line, Hazrat has shed light on the current state of affairs – and very aptly so.

Another poet composed the following poem according to his imagination:

Why did we even fall into the trap of this dilemma?
Oh love for the flower garden, may you be destroyed!

It really makes no difference what the poet is trying to say in this poem, but Hazrat tweaked it according to his imaani flair and affinity and steered the poem into a completely different direction. It has been mentioned in a Hadith that, if a person, although he is ensnared by his responsibilities to his family and his worldly affairs, remains steadfast in the commands of the Shari'ah, it will become a means of him attaining the pleasure of Allah ﷻ. Hence, why would a true believer, who has the most intense love for Allah ﷻ, not take this dilemma of life head-on and whole-heartedly accept it as being a stepping stone and a means to attaining the pleasure of Allah ﷻ? Now take a look at the amendment which Hazrat made:

If spring[45] *is concealed in the trap of this dilemma …*
then why should a lover not give his all for the flower garden?

Of course, getting so involved and caught up in Dunyaa that you become completely unmindful of the commands of Allah ﷻ is undoubtedly reprehensible because – with regards to money – Rasoolullaah ﷺ has said: "There is nothing better for a pious man than halaal money."[46]

Jigar Muradabadi's poem reads as follows:

I worship[47] *the flower garden, but I don't like flowers at all.*
I'm leaving now – having accommodated the thorns.

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[45] Spring is always used by the Sufi poets to describe the ecstasy of communion with Allah ﷻ and happiness.
[46] Majma'uz-Zawaaid, Vol.4, p.64
[47] In other words: "I like it a lot."

In accordance with his flair and disposition, Hazrat made the following changes:

I love the garden dearly, but I don't like flowers at all.
I'm leaving now – having shown love to even the thorns!

In his poem, Jigar used the phrase "worship the garden." Regardless of how many poetic explanations and figurative meanings you can come up with, it still does not behove a believer in the singularity of Allah ﷻ to speak in this manner. Similarly, he changed to word "worship" to "love" in the first line and, in so doing, he has revealed the exalted and lofty status of imaan.

In the second line, the phrase "having accommodated" is an insult to a lover. For that reason, Hazrat replaced the words "having accommodated" with the words "having shown love" and, in so doing, Hazrat has saved the dignity and self-respect of love.

Now just look at the beautiful meaning that Hazrat has conveyed by simply adjusting two words:

I love the garden dearly, but I don't like flowers at all.
I'm leaving now – having shown love to even the thorns!

The news of the demise of my Shaykh, Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّهُ, reached Hazrat Muhammad Ahmad Saheb in Phoolpur at night. He left for Ilahabad the very next morning. While travelling by bus, he was reading a magazine in which the story of Hazrat Muslihul-Ummat's رَحِمَهُ ٱللَّهُ demise had been mentioned. [He read that], for some reason, Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّهُ had been buried at sea before reaching the shores

of Jedda. The following poem was written after he read that article:

Look at the beauty of fate … where did the ladder break?
When there were only a few hand-spans left to reach the roof!

Hazrat didn’t like this poem and immediately composed the following poem:

In the height of my madness I broke the ladder myself,
while there was only a short distance to the rooftop left for me.
My friends say that it is my good fortune –
I flew to the rooftop on the wings of mercy!

Subhaanallaah! What excellent themes are discussed in this poem! It is a clear indication of the recognition and admiration that Hazrat had for Hazrat Muslihul-Ummat رَحِمَهُ ٱللَّٰهُ.

“Faizaan-e-Muhabbat”

by Kaamil Ilahabadi Saheb

Well done! Oh, well done, Molwi Qamaruzzamaan.
I make du’aas for you from the bottom of my heart,
oh Molwi Qamaruzzamaan.
Your mind has reached the lofty level of the poems.
You took “’Irfaan-e-Muhabbat” to the heights of glory!
Your Shaykh took you to the level of awareness of Allah ﷻ.
That is the only way something like “Faizaan-e-Muhabbat”
could have come about.
To someone who is unacquainted with the subtleties of poetry,
reality will be nothing but a fable in his eyes.
The love poem of a lover of Allah ﷻ
is the cup from which to drink.
It pours into the glass of the heart and changes it completely.
The communion between the witness
and The One he witnesses is so sweet!
What conversations ensue between the servant and his Master!
It makes you traverse the path which you couldn’t
in the blink of an eye.
It puts a kind of life into the lifeless ones.
This “Faizaan-e-Muhabbat” is unmatched and unparalleled.
This is a book about ma’rifat through the grace of Allah ﷻ.
This “Faizaan-e-Muhabbat” is a guide
on the path to spiritual purity.
This “Faizaan-e-Muhabbat” is a torch on the path of
guidance.
How simple and easy he has made traversing this path!
The thorns of the path
have become the loving friends of the seeker!
What is “Qabz,” what is “Bast,” what is “Fanaa,”
what is “Baqaa”…
He has explained so many of these secrets of love to everyone!

Through the faiz of our Shaykh, Shaykh S'adi and Rumi,
this book has become a rare treasure –
so benefit from the spirituality.
The faiz and barakaat of Muslihul-Ummat are also included.
The pages are filled with the Noor of all these luminaries.
Each sentence teaches us the meaning
and purpose of our lives.
Each word conceals the secret of how to please Allah ﷻ.
Through it, the stubborn nafs has been reformed.
The food of the soul has been provided in abundance.
Friends!
The level of 'abdiyyat (servitude) is hidden in this book!
The Singularity of Allah ﷻ is hidden in it.
It has clarified all the doubts regarding the path of sulook.
Now the seeker will easily be able to tread this route.
How beneficial and how comprehensive this book is!
A book that has been selected in the court of Allah ﷻ.
Oh Allah ﷻ! Please accept "Faizaan-e-Muhabbat."
May the effort of the author be a means of him reaching You.
Bless us with the taufeeq to read it eagerly … and to practise.
Oh Allah ﷻ! This is Kaamil's Du'aa.

GLOSSARY

'Aabid (Plural: 'Aabideen) – One who is engaged in the 'ibaadat of Allah ﷻ.

'Aalim (Plural: 'Ulamaa) – Scholars of Islamic learning.

'Aalim-e-Rabbaani (Plural: 'Ulamaa-e-Rabbaaniyeen) – A righteous 'aalim who is connected to Allah ﷻ spiritually.

'Aarif (Plural: 'Aarifeen) – One who has recognised Allah ﷻ.

'Aarif Billaah – Someone who has recognised Allah ﷻ.

'Abdiyyat – Servitude/ being a true servant of Allah ﷻ.

'Aleem – The All-Knowing.

'Amal – Practical implementation of one's 'ilm.

'Aqaaid – Plural of 'aqeedah.

'Aqeedah – A study of the doctrine and ideology of Islam as well as rules and principals regarding it.

'Aql – Intelligence.

'Arsh – The throne of Allah ﷻ.

Aakhirah – The Hereafter.

Ahlullah – The close and pious friends of Allah.

Akhlaaq – Character and manners.

Ansaar – The Sahaabah رضي الله عنهم of Madinah who accommodated the Muhaajireen (Migrant Sahaabah from Makkah).

Awraad – Du'aas and zikr proven from the Ahadith or of pious people.

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Baatini – 'Ilm regarding the soul and spiritual reformation.

Baitullaah – The Ka'bah

Bani Israel – The children of Israel (Ya'qoob عَلَيۡهِٱلسَّلَامُ) in other words, the Jews.

Baqiyyatus-Salaf – The last remaining pious predecessors.

Barakah (Plural: Barakaat) – Blessings and goodness.

Baseer – The All-Seeing.

Become bay'at – To pledge allegiance to someone.

Da'wah – Invitation. It can be towards Deen or to a meal, or anything else for that matter.

Darussalam – The place of peace i.e. Jannah.

Dawaam-e-Muraaqabah – Constant meditation.

Deen – The religion of Islaam.

Deeni – Pertaining to Deen.

Du'aa – Prayer and supplication.

Dunyaa – This world and whatever it contains.

Eid – A biannual celebration in Islam, one after the fasting month of Ramadhaan and one on 10 Zil-Hijjah, the 4th last day of Hajj.

Faasiq – A transgressor and open sinner.

Faiz (Plural: Fuyooz) – [Pronounced like the English word "fares"] Spiritual effulgence and influence.

Faqeeh – (Plural: Fuqahaa) Someone with deep knowledge and understanding of Deen, Islamic jurist.

Fatwa (Plural: Fataawaa) – A Shar'ee ruling.

Fazaail – Virtuous and meritorious qualities and characteristics.

Fikr – Concern and worry. Could also be used for meditating on the greatness of Allah ﷻ, one's sins, one's grave, the Aakhirah etc.

Fiqh – Jurisprudence.

Fir'awn – The king of Egypt to whom Moosa عَلَيْهِ السَّلَام had been sent.

Firdaus – The highest level in Jannah.

Ghaus-e-Paak – Shaykh 'Abdul-Qaadir Jaylani رَحِمَهُ اللّٰه. **Please note** that when the Ahlus-Sunah wal-Jamaa'ah refer to him or any other pious person as Ghaus (the one who is called upon for assistance) it means that he was the one who solved everyone's

spiritual problems and explained all the intricate concepts of Tasawwuf during his era and during his lifetime. It does not mean that we call upon him with the belief that he can solve our problems from the unseen – indeed, this is clearly and undoubtedly shirk!

Ghauth and Qutub – Two very high ranks of the pious people.

Ghayrullaah – Anyone other than Allah ﷻ.

Ghusl – Bathing the deceased prior to enshrouding him.

Haal – A spiritual state of ecstasy in one's worship and connection with Allah ﷻ.

Hadith (Plural: Ahadith) – Prophetic sayings, deeds and silent approvals in general, whether they are to be practised on or not.

Hakeem – The Wise.

Hakeemul-Ummat – The spiritual doctor of the ummah.

Hamd – Praises of Allah ﷻ.

Haqeeqat – A reality, a fact.

Hazrat – Title of respect meaning sir, mister etc.

Hifz – Memorisation of the Quraan.

Hujjatul-Islaam – The proof of the truth of Islam. A title given to great scholars of the past who would never have been Muslims had Islam not been the truth because they would have realised if anything was wrong with Islam.

‘Ibaadat – Worship of Allah ﷻ.

‘Ilmi – Pertaining to ‘ilm.

Ihsaan – A state in which one has recognised Allah ﷻ and worships Him as though you can see Him.

Ijaazat – The permission to reform others because of perfection in one’s islaah.

Ijtihaad – The ability to extract rulings directly from the Quraan and Ahadith.

‘Ilm - Knowledge of Deen.

‘Ilm-e-Ladunni – ‘ilm that Allah ﷻ inspires in the heart which is not learned from any books or any ‘ulamaa.

‘Ilm-e-Nubuwwat – The ‘ilm one receives from the ‘ulamaa-e-rabbaaniyyeen which has been passed on through the generations, from Rasoolullaah ﷺ.

Insaan – Man or Human Beings.

Islaahi – That which pertains to spiritual reformation.

Islaah – Spiritual reformation.

Ism-e-Zaat – The word “Allah.”

Istiqaamat – Perseverance and steadfastness.

Jahannam – Hell.

Jamaali condition – A condition in which one is overcome by Allah's ﷻ qualities of love caring and compassion, as opposed to a Jalaali condition in which one is overpowered by the harsh, severe and mighty qualities of Allah ﷻ.

Janaazah – Funeral.

Jannah – Paradise.

Jihad – Fighting in the path of Islaam.

Jihad bil-Qalam – Waging jihad by the pen in the form of books, articles etc.

Kaafir – (Plural: Kuffaar) Disbeliever, out of the fold of Islam.

Kaamil (Plural: Kaamileen) – Someone who has perfected his inner self.

Kalimah – Laa ilaaha illallaahu Muhammadur-Rasoolullaah.

Kamaal – Perfection.

Karaamat (Plural: Karaamaat) – Supernatural feats performed by a wali.

Khaanqah – A spiritual retreat, be it a masjid or any other structure, from which a Shaykh/pious person will reform others.

Khabeer – The All-knowing.

Khashyat – Fear of Allah ﷻ.

Khilaafat – Vicegerency i.e. being the vicegerent of one's Shaykh in the path of Tasawwuf.

Khwaajah – It means the same as Hazrat or mister and is a title of respect in Persian.

Kiraam – Plural of Kareem i.e. venerable and noble.

Kufr – Disbelief.

Ma'iyyat – To be with someone or something. It refers to the overpowering awareness that Allah ﷻ is with us.

Ma'moolaat – Refer to Wird.

Ma'rifat – Recognition of Allah ﷻ.

Ma'roof – All that which is good and acceptable.

Madrasah – School (commonly used in Urdu for a school in which Islamic subjects are taught).

Mahboob – Beloved.

Mahboobiyyat – When you become the beloved of Allah ﷻ.

Majlis (Plural: Majaalis) – Gathering.

Makhlooq – The creation.

Maktab – A school for small children where they learn the basic essentials of Deen.

Mantiq – The study of Logic.

Maqaam – A permanent state which doesn't go away.

Mashaaikh – Plural of Shaykh

Masjid – Mosque.

Mi'raaj – Ascension into the heavens.

Mimbar – The raised platform in the front of the masjid on which the Imam stands to deliver his sermon (called a pulpit in a Christian chapel).

Molwi – Same as Moulana.

Mu'allim – Teacher, Hajj guide.

Mufassir – Someone who is a scholar of tafseer.

Muhaajir (Plural: Muhaajireen) – The Sahaabah ﵃ who migrated from Makkah to Madinah. It can also be used to mean only "one who migrated," as is the case with Haji Imdaadullaah رَحِمَهُ ٱللَّهُ.

Muhabbat – Love. In this case it refers to the love for Allah ﷻ and the love Allah has for His pious servant.

Muhadditheen (Singular: Muhaddith) – Scholar of Ahadith.

Muhibb – Lover of Allah ﷻ.

Mujaahadah – Strenuous spiritual exercises for the purpose of islaah.

Mujaddid-e-Millat – The one who revived the true path of Tasawwuf.

Munaafiq – A hypocrite or pretentious Muslim who only claims to me Muslim but has no Islam in his life.

Munkar – All that which is wrong, abhorrent and unacceptable.

Muraadiyyat – When, instead of you wanting Allah ﷻ, Allah ﷻ now wants you.

Mureed – One who has an islaahi connection with a Shaykh.

Murshid-e-Kaamil – A true spiritual guide.

Musharrafah – Venerable.

Muslihul-Ummat – The one who reforms the entire ummah.

Na’t – A poem in praise of Rasoolullaah ﷺ.

Nafs – The carnal self.

Niyyat – Intention.

Noor – Divine Light.

Noor-e-Nubuwwat – The spiritual Noor that one receives through the mashaaikh which is derived from the spirituality of Rasoolullaah ﷺ and has been passed down throughout the generations.

Nubuwwat – Prophethood.

Paan – Tobacco mixed with other spices, rolled in betel leaves and then chewed (chewing tobacco). This is common in places like India, Pakistan and Bangladesh.

Paas Anfaas – When our breathing becomes zikr.

Piir – A Shaykh, spiritual guide and mentor.

Qaari – Reciter, or someone versed in the various modes of Quraanic recitation.

Qabr – Grave.

Qalb-e-Saleem – A sound heart.

Qaadhi – Judge.

Qiyaamah – The Day of Judgement.

Qutb (Also Qutb-e-Zamaanah) – A rank amongst the pious which literally means pivot. In other words, a man who is the main proponent of all the efforts of Deen in his time.

Rabb – Nourisher and Sustainer, also loosely translated as "Lord."

Razaail – Base, bad qualities and characteristics.

Saalik (Plural: Saalikeen) – Someone treading the path of islaah and Tasawwuf.

Sabr – Patience.

Sahaabah – Companions of the Prophet Muhammad ﷺ.

Salaah – The 5 daily prayers, also known as namaaz in the Urdu and Gujarati languages.

Samee' – The All-hearing.

Seerah – A study of the life of Rasoolullaah ﷺ.

Shareef – Noble, respected, honoured.

Shari'ah – Islamic law.

Shaykh – Spiritual mentor and guide.

Shaykh-e-Tareeqat – Shaykh of Tasawwuf.

Shaykh-e-kaamil – A true Shaykh who is reformed and can reform others.

Shaytaan – Satan, the Devil.

Shughl – Spiritual exercises.

Siddeeqiyyat – The highest level of wilaayat attainable, after which the level of Nubuwwat starts.

Soofi (Plural: Soofiyyah) – One who is affiliated to Tasawwuf and spiritual reformation.

Suhbat – The company of the pious.

Sulook – Treading the path of attaining the recognition of Allah ﷻ and self-reformation.

Sunnah – The words, practices and silent approvals of Rasoolullaah ﷺ which are to be practised on.

Ta'weez – Amulets with verses from the Quraan and du'aas from the Ahadith, used as protection etc.

Taalib (Plural: Taalibeen) – Seeker.

Tableegh – Propagation of Deen, either in terms of islaah or in terms of promoting the effort of Da'wat and Tableegh.

Tafaqquh fid-Deen – A deep and insightful understanding of Deen.

Tafseer – The explanation of the Quraan.

Tahajjud – The pre-dawn optional prayer to be performed any time before Subh-Saadiq (True Dawn).

Tajalli – A manifestation of spirituality, Divine Noor and guidance.

Talab – The sincere desire to achieve something.

Tama' – Greed for, and hankering after the Dunyaa and the belongings of others.

Taqdeer – Predestination.

Taqwa – Fear of Allah ﷻ.

Tarbiyat – Nurturing, character building.

Tasawwuf – The path of spiritual reformation and sufi'ism.

Tasbeeh 1 – Glorification of Allah ﷻ.

Tasbeeh 2 – 100 beads on a string, used for counting one's zikr.

Tasbeeh 3 (Plural: Tasbeehaat) – To recite Subhaanallah or, generally speaking, any optional zikr.

Taubah – To repent for one's sins.

Taubah, taubah – An expression of astonishment and disgust at a wrong that has been committed.

Taufeeq – Inspiration.

Tauheed – Belief that Allah ﷻ is One (Singular).

Tawaaf – Circumambulation of the Ka’bah i.e. walking around it 7 times.

Tawajjuh – When a pious person focuses [his attention] on you either in the form of du’aa or through meditation.

Tawakkul – Trust in Allah ﷻ.

Tazkiyah-e-nafs – Self-reformation.

Tilaawat – Recitation of the Quraan-e-Kareem.

Torah – The holy scripture of the Jews.

‘Uboodiyyat – Servitude and devotion to Allah ﷻ.

‘Ujb – Self-conceit, to be overly impressed with yourself and think highly of your own achievements.

Ummah – All the followers of Muhammad ﷺ whether Muslim or not.

Wali – A pious person, a friend of Allah ﷻ, a saint.

Waqf – To declare something a religious endowment in which case it belongs to the entire Muslim ummah for anyone to benefit from.

Wara’ – A level higher than taqwa in which one is extra cautious.

Wazifah (Plural: Wazaaif) – Something to be recited every day, such as the morning and evening du’aas etc.

Wilaayat – Being a wali.

Wird (Plural: Awraad) – Daily practise of ‘ibaadat. Wazifah (Plural: Wazaaif) has the same meaning.

Yaqeen – Firm conviction in Allah ﷻ and the Deen.

Zaahiri – ‘Ilm pertaining to the practical and outward practices of Deen.

Zikr (Plural: Azkaar) – Remembrance of Allah ﷻ.

Zuhd – Abstinence from this Dunyaa.